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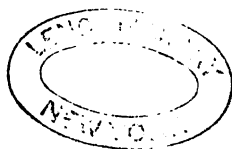
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SLAVERY.

BY

WILLIAM E. CHANNING.

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SLAVERY.

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INTRODUCTION.

THE first question to be proposed by a rational being, is, not what is profitable, but what is Right. Duty must be primary, prominent, most conspicuous, among the objects of human thought and pursuit. . If we cast it down from its supremacy, if we inquire first for our interests, and then for our duties, we shall certainly err. We can never see the right clearly and fully, but by making it our first concern. No judgment can be just or wise, but that which is built on the conviction of the paramount worth and importance of duty. This is the fundamental truth, the supreme law of reason; and the mind which does not start from this, in inquiries into human affairs, is doomed to great, perhaps fatal error.

The right is the supreme good, and includes all other goods. In seeking and adhering to it, we secure our true and only happiness. All prosperity, not founded on it, is built on sand. If human affairs are controlled, as we believe, by Almighty Rectitude and Impartial Goodness, then to hope for happiness from wrong-doing, is as in-

sane as to seek health and prosperity by rebelling against the laws of nature, by sowing our seed on the ocean, or making poison our common food. There is but one un-failing good ; and that is, fidelity to the Everlasting Law written on the heart, and rewritten and republished in God's Word.

Whoever places this faith in the everlasting law of rectitude, must of course regard the question of slavery first and chiefly as a moral question. All other considerations will weigh little with him, compared with its moral character and moral influences. The following remarks, therefore, are designed to aid the reader in forming a just moral judgment of slavery. Great truths, inalienable rights, everlasting duties, these will form the chief subjects of this discussion. There are times when the assertion of great principles is the best service a man can render society. The present is a moment of bewildering excitement, when men's minds are stormed and darkened by strong passions and fierce conflicts ; and also a moment of absorbing worldliness, when the moral law is made to bow to expediency, and its high and strict requirements are denied, or dismissed as metaphysical abstractions or impracticable theories. At such a season, to utter great principles without passion, and in the spirit of unfeigned and universal good-will, and to engrave them deeply and durably on men's minds, is to do more for the world, than to open mines of wealth, or to frame the most successful schemes of policy.

Of late our country has been convulsed by the question of slavery ; and the people, in proportion as they have felt vehemently, have thought superficially, or hardly thought at all ; and we see the results in a singular want of well-defined principles, in a strange vagueness and inconsistency of opinion, and in the proneness to excess which belongs to unsettled minds. The multitude have been called, now to contemplate the horrors of slavery, and now to shudder at the ruin and bloodshed which must follow emancipation. The word Massacre has resounded through the land, striking terror into strong as well as tender hearts, and awakening indignation against whatever

may seem to threaten such a consummation. The consequence is, that not a few dread all discussion of the subject, and, if not reconciled to the continuance of slavery, at least believe that they have no duty to perform, no testimony to bear, no influence to exert, no sentiments to cherish and spread, in relation to this evil. What is still worse, opinions either favouring or extenuating it, are heard with little or no disapprobation. Concessions are made to it, which would once have shocked the community; whilst to assail it is pronounced unwise and perilous. No stronger reason for a calm exposition of its true character can be given, than this very state of the public mind. A community can suffer no greater calamity than the loss of its principles. Lofty and pure sentiment is the life and hope of a people. There was never such an obligation to discuss slavery as at this moment, when recent events have done much to unsettle and obscure men's minds in regard to it. This result is to be ascribed in part to the injudicious vehemence of those who have taken into their hands the cause of the slave. Such ought to remember that to espouse a good cause is not enough. We must maintain it in a spirit answering to its dignity. Let no man touch the great interests of humanity, who does not strive to sanctify himself for the work by cleansing his heart of all wrath and uncharitableness, who cannot hope that he is in a measure baptized into the spirit of universal love. Even sympathy with the injured and oppressed may do harm, by being partial, exclusive, and bitterly indignant. How far the declension of the spirit of freedom is to be ascribed to the cause now suggested, I do not say. The effect is plain, and whoever sees and laments the evil should strive to arrest it.

Slavery ought to be discussed. We ought to think, feel, speak, and write about it. But whatever we do in regard to it, should be done with a deep feeling of responsibility, and so done as not to put in jeopardy the peace of the Slave-holding States. On this point, public opinion has not been, and cannot be too strongly pronounced. Slavery, indeed, from its very nature, must be

a ground of alarm, wherever it exists. Slavery and security can by no device be joined together. But we may not, must not, by rashness and passion, increase the peril. To instigate the slave to insurrection, is a crime for which no rebuke and no punishment can be too severe. This would be to involve slave and master in common ruin. It is not enough to say, that the Constitution is violated by any action endangering the slave-holding portion of our country. A higher law than the Constitution, forbids this unholy interference. Were our national union dissolved, we ought to reprobate, as sternly as we now do, the slightest manifestation of a disposition to stir up a servile war. Still more, were the Free and the Slave-holding States not only separated, but engaged in the fiercest hostilities, the former would deserve the abhorrence of the world, and the indignation of Heaven, were they to resort to insurrection and massacre as means of victory. Better were it for us to bare our own breasts to the knife of the slave, than to arm him with it against his master.

It is not by personal, direct action on the mind of the slave that we can do him good. Our concern is with the free. With the free we are to plead his cause. And this is peculiarly our duty, because we have bound ourselves to resist his own efforts for his emancipation. We suffer him to do nothing for himself. The more, then, should be done for him. Our physical power is pledged against him in case of revolt. Then our moral power should be exerted for his relief. His weakness, which we increase, gives him a claim to the only aid we can afford, to our moral sympathy, to the free and faithful exposition of his wrongs. As men, as Christians, as citizens, we have duties to the slave, as well as to every other member of the community. On this point we have no liberty. The eternal law binds us to take the side of the injured; and this law is peculiarly obligatory, when we forbid him to lift an arm in his own defence.

Let it not be said, we can do nothing for the slave. We can do much. We have a power mightier than armies, the power of truth, of principle, of virtue, of right,

of religion, of love. We have a power, which is growing with every advance of civilization, before which the slave-trade has fallen, which is mitigating the sternest despotisms, which is spreading education through all ranks of society, which is bearing Christianity to the ends of the earth, which carries in itself the pledge of destruction to every institution which debases humanity. Who can measure the power of Christian philanthropy, of enlightened goodness, pouring itself forth in prayers and persuasions, from the press and pulpit, from the lips and hearts of devoted men, and more and more binding together the wise and good in the cause of their race? All other powers may fail. This must triumph. It is leagued with God's omnipotence. It is God himself acting in the hearts of his children. It has an ally in every conscience, in every human breast, in the wrong-doer himself. This spirit has but begun its work on earth. It is breathing itself more and more through literature, education, institutions, and opinion. Slavery cannot stand before it. Great moral principles, pure and generous sentiments, cannot be confined to this or that spot. They cannot be shut out by territorial lines, or local legislation. They are divine inspirations, and partake of the omnipresence of their Author. The deliberate, solemn conviction of good men through the world, that slavery is a grievous wrong to human nature, will make itself felt. To increase this moral power is every man's duty. To embody and express this great truth is in every man's power; and thus every man can do something to break the chain of the slave.

There are not a few persons, who, from vulgar modes of thinking, cannot be interested in this subject. Because the slave is a degraded being, they think slavery a low topic, and wonder how it can excite the attention and sympathy of those who can discuss or feel for any thing else. Now the truth is, that slavery, regarded only in a philosophical light, is a theme worthy of the highest minds. It involves the gravest questions about human nature and society. It carries us into the problems which have exercised for ages the highest understandings.

It calls us to inquire into the foundation, nature, and extent of human rights, into the distinction between a person and a thing, into the true relations of man to man, into the obligations of the community to each of its members, into the ground and laws of property, and, above all, into the true dignity and indestructible claims of a moral being. I venture to say, there is no subject now agitated by the community, which can compare in philosophical dignity with slavery; and yet to multitudes the question falls under the same contempt with the slave himself. To many, a writer seems to lower himself who touches it. The falsely refined, who want intellectual force to grasp it, pronounce it unworthy of their notice.

But this subject has more than philosophical dignity. It has an important bearing on character. Our interest in it is one test by which our comprehension of the distinctive spirit of Christianity must be judged. Christianity is the manifestation and inculcation of Universal Love. The great teaching of Christianity is, that we must recognise and respect human nature in all its forms, in the poorest, most ignorant, most fallen. We must look beneath "the flesh," to "the spirit." The spiritual principle in man is what entitles him to our brotherly regard. To be just to this is the great injunction of our religion. To overlook this, on account of condition or colour, is to violate the great Christian law. We have reason to think that it is one design of God, in appointing the vast diversities of human condition, to put to the test, and to bring out most distinctly the principle of spiritual love. It is wisely ordered that human nature is not set before us in a few forms of beauty, magnificence, and outward glory. To be dazzled and attracted by these, would be no sign of reverence for what is interior and spiritual in human nature. To lead us to discern and love this, we are brought into connection with fellow-creatures whose outward circumstances are repulsive. To recognise our own spiritual nature and God's image in these humble forms,—to recognise as brethren those who want all outward distinctions, is the chief way in which we are to

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manifest the spirit of Him who came to raise the fallen and to save the lost. We see, then, the moral importance of the question of slavery. According to our decision of it, we determine our comprehension of the Christian law. He who cannot see a brother, a child of God, a man possessing all the rights of humanity, under a skin darker than his own, wants the vision of a Christian. He worships the Outward. The spirit is not yet revealed to him. To look unmoved on the degradation and wrongs of a fellow-creature, because burned by a fiercer sun, proves us strangers to justice and love, in those universal forms which characterize Christianity. The greatest of all distinctions, the only enduring one, is moral goodness, virtue, religion. Outward distinctions cannot add to the dignity of this. The wealth of worlds is "not sufficient for a burnt-offering" on its altar. A being capable of this is invested by God with solemn claims on his fellow-creatures. To exclude millions of such beings from our sympathy, because of outward disadvantages, proves that in whatever else we surpass them, we are not their superiors in Christian virtue.

The spirit of Christianity, I have said, is distinguished by Universality. It is universal justice. It respects all the rights of all beings. It suffers no being, however obscure, to be wronged, without condemning the wrongdoer. Impartial, uncompromising, fearless, it screens no favourites—is dazzled by no power—spreads its shield over the weakest—summons the mightiest to its bar—and speaks to the conscience in tones under which the mightiest have quailed. It is also universal love, comprehending those that are near and those that are far off, the high and the low, the rich and poor, descending to the fallen, and especially binding itself to those in whom human nature is trampled under foot. Such is the spirit of Christianity; and nothing but the illumination of this spirit can prepare us to pass judgment on slavery.

These remarks are intended to show the spirit in which slavery ought to be approached, and the point of view from which it will be regarded in the present discussion. My plan may be briefly sketched.

1. I shall show that man cannot be justly held and used as property.

2. I shall show that man has sacred rights, the gifts of God, and inseparable from human nature, of which slavery is the infraction.

3. I shall offer some explanations to prevent misapplication of these principles.

4. I shall unfold the evils of slavery.

5. I shall consider the argument which the Scriptures are thought to furnish in favour of slavery.

6. I shall offer some remarks on the means of removing it.

7. I shall offer some remarks on abolitionism.

8. I shall conclude with a few reflections on the duties belonging to the times.

In the first two sections, I propose to show that slavery is a great wrong, but I do not intend to pass sentence on the character of the slave-holder. These two subjects are distinct. Men are not always to be interpreted by their acts or institutions. The same acts in different circumstances admit and even require very different constructions. I offer this remark that the subject may be approached without prejudice or personal reference. The single object is to settle great principles. Their bearing on individuals will be a subject of distinct consideration.

CHAPTER I.

PROPERTY.

The slave-holder claims the slave as his property. The very idea of a slave is that he belongs to another,—that he is bound to live and labour for another,—to be another's instrument, and to make another's will his habitual law, however adverse to his own. Another owns him, and, of course, has a right to his time and strength,—a right to the fruits of his labour,—a right to task him without his consent, and to determine the kind and duration of his toil,—a right to confine him to any bounds,—a right to extort the required work by

stripes, — a right, in a word, to use him as a tool, without contract, against his will, and in denial of his right to dispose of himself or to use his power for his own good. “A slave,” says the Louisiana code, “is in the power of the master to whom he belongs. The master may sell him, dispose of his person, his industry, his labour : he can do nothing, possess nothing, nor acquire any thing, but which must belong to his master.” “Slaves shall be deemed, taken, reputed, and adjudged,” say the South Carolina laws, “to be chattels personal in the hands of their masters, and possessions to all intents and purposes whatsoever.” Such is slavery, a claim to man as property.

Now this claim of property in a human being is altogether false, groundless. No such right of man in man can exist. A human being cannot be justly owned. To hold and treat him as property is to inflict a great wrong, to incur the guilt of oppression.

This position there is a difficulty in maintaining, on account of its exceeding obviousness. It is too plain for proof. To defend it is like trying to confirm a self-evident truth. To find arguments is not easy, because an argument is something clearer than the proposition to be sustained. The man who, on hearing the claim to property in man, does not see and feel distinctly that it is a cruel usurpation, is hardly to be reached by reasoning ; for it is hard to find any plainer principles than what he begins with denying. I will endeavour, however, to illustrate the truth which I have stated.

1. It is plain, that if one man may be held as property, then every other man may be so held. If there be nothing in human nature, in our common nature, which excludes and forbids the conversion of him who possesses it, into an article of property ; if the right of the free to liberty is founded, not on their essential attributes as rational and moral beings, but on certain adventitious, accidental circumstances, into which they have been thrown ; then every human being, by a change of circumstances, may justly be held and treated by another as property. If one man may be rightfully reduced to slavery, then

there is not a human being on whom the same chain may not be imposed. Now let every reader ask himself this plain question : Could I, can I, be rightfully seized, and made an article of property ; be made a passive instrument of another's will and pleasure ; be subjected to another's irresponsible power ; be subjected to stripes at another's will ; be denied the control and use of my own limbs and faculties for my own good ? Does any man so questioned, doubt, waver, look about him for an answer ? Is not the reply given immediately, intuitively, by his whole inward being ? Does not an unhesitating, unerring conviction spring up in my breast, that no other man can acquire such a right in myself ? Do we not repel indignantly and with horror, the thought of being reduced to the condition of tools and chattels to a fellow-creature ? Is there any moral truth more deeply rooted in us, than that such a degradation would be an infinite wrong ? And if this impression be a delusion, on what single moral conviction can we rely ? This deep assurance, that we cannot be rightfully made another's property, does not rest on the hue of our skins, or the place of our birth, or our strength or wealth. These things do not enter our thoughts. The consciousness of indestructible rights is a part of our moral being. The consciousness of our humanity involves the persuasion that we cannot be owned as a tree or a brute. As men we cannot justly be made slaves. Then no man can be rightfully enslaved. In casting the yoke from ourselves as an unspeakable wrong, we condemn ourselves as wrong-doers and oppressors in laying it on any who share our nature. It is not necessary to inquire whether a man, by extreme guilt, may not forfeit the rights of his nature, and be justly punished with slavery. On this point crude notions prevail. But the discussion would be foreign to the present subject. We are now not speaking of criminals. We speak of innocent men, who have given us no hold on them by guilt ; and our own consciousness is a proof that such cannot rightfully be seized as property by a fellow creature.

2. A man cannot be seized and held as property, because he has Rights. What these rights are, whether

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few or many, or whether all men have the same, are questions for future discussion. All that is assumed now is, that every human being has *some* rights. This truth cannot be denied, but by denying to a portion of the race that moral nature which is the sure and only foundation of rights. This truth has never, I believe, been disputed. It is even recognised in the very codes of slave-legislation, which, while they strip a man of liberty, affirm his right to life, and threaten his murderer with punishment. Now, I say, a being having rights, cannot justly be made property; for this claim over him virtually annuls all his rights. It strips him of all power to assert them. It makes it a crime to assert them. The very essence of slavery is, to put a man defenceless into the hands of another. The right claimed by the master, to task, to force, to imprison, to whip, and to punish the slave, at discretion, and especially to prevent the least resistance to his will, is a virtual denial and subversion of all the rights of the victim of his power. The two cannot stand together. Can we doubt which of them ought to fall?

3. Another argument against property, is to be found in the Essential Equality of men. I know that this doctrine, so venerable in the eyes of our fathers, has lately been denied. Verbal logicians have told us, that men are "born equal" only in the sense of being equally born. They have asked whether all are equally tall, strong, or beautiful; or whether nature, Procrustes-like, reduces all her children to one standard of intellect and virtue. By such arguments it is attempted to set aside the principle of equality, on which the soundest moralists have reared the structure of social duty; and in these ways, the old foundations of despotic power, which our fathers in their simplicity thought they had subverted, are laid again by their sons.

It is freely granted that there are innumerable diversities among men; but be it remembered, they are ordained to bind men together, and not to subdue one to the other; ordained to give means and occasions of mutual aid, and to carry forward each and all, so that the good of all is equally intended in this distribution of va-

rious gifts. Be it also remembered, that these diversities among men are as nothing in comparison with the attributes in which they agree; and it is this which constitutes their essential equality. All men have the same rational nature, and the same power of conscience, and all are equally made for indefinite improvement of these divine faculties, and for the happiness to be found in their virtuous use. Who, that comprehends these gifts, does not see that the diversities of the race vanish before them? Let it be added, that the natural advantages, which distinguish one man from another, are so bestowed as to counterbalance one another, and bestowed without regard to rank or condition in life. Whoever surpasses in one endowment, is inferior in others. Even genius, the greatest gift, is found in union with strange infirmities, and often places its possessors below ordinary men in the conduct of life. Great learning is often put to shame by the mother-wit and keen good sense of uneducated men. Nature, indeed, pays no heed to birth or condition in bestowing her favours. The noblest spirits sometimes grow up in the obscurest spheres. Thus equal are men; and among these equals who can substantiate his claim to make others his property, his tools, the mere instruments of his private interest and gratification? Let this claim begin, and where will it stop? If one may assert it, why not all? Among these partakers of the same rational and moral nature, who can make good a right over others, which others may not establish over himself? Does he insist on superior strength of body or mind? Who of us has no superior in one or the other of these endowments? Is it sure that the slave or the slave's child may not surpass his master in intellectual energy, or in moral worth? Has nature conferred distinctions which tell us plainly who shall be owners, and who be owned? Who of us can unblushingly lift his head and say that God has written "Master" there? or who can show the word "Slave" engraven on his brother's brow? The equality of nature makes slavery a wrong. Nature's seal is affixed to no instrument by which property in a single human being is conveyed.

4. That a human being cannot be justly held and used as property is apparent from the very nature of property. Property is an exclusive right. It shuts out all claim but that of the possessor. What one man owns cannot belong to another. What, then, is the consequence of holding a human being as property? Plainly this. He can have no right to himself. His limbs are, in truth, not morally his own. He has not a right to his own strength. It belongs to another. His will, intellect, and muscles, all the powers of body and mind which are exercised in labour, he is bound to regard as another's. Now if there be property in any thing, it is that of a man in his own person, mind, and strength. All other rights are weak, unmeaning, compared with this, and in denying this all right is denied. It is true that an individual may forfeit by crime his right to the use of his limbs, perhaps to his limbs, and even to life. But the very idea of forfeiture implies that the right was originally possessed. It is true that a man may by contract give to another a limited right to his strength. But he gives only because he possesses it, and gives it for considerations which he deems beneficial to himself; and the right conferred ceases at once on violation of the conditions on which it was bestowed. To deny the right of a human being to himself, to his own limbs and faculties, to his energy of body and mind, is an absurdity too gross to be confuted by any thing but a simple statement. Yet this absurdity is involved in the idea of his belonging to another.

5. We have a plain recognition of the principle now laid down, in the universal indignation excited towards a man who makes another his slave. Our laws know no higher crime than that of reducing a man to slavery. To steal or to buy an African on his own shores is piracy. In this act the greatest wrong is inflicted—the most sacred right violated. But if a human being cannot without infinite injustice be seized as property, then he cannot without equal wrong be held and used as such. The wrong in the first seizure lies in the destination of a human being to future bondage, to the criminal use of him as a chattel or brute. Can that very use, which makes

the original seizure an enormous wrong, become gradually innocent? If the slave receive injury without measure at the first moment of the outrage, is he less injured by being held fast the second or the third? Does the duration of wrong, the increase of it by continuance, convert it into right? It is true, in many cases, that length of possession is considered as giving a right, where the goods were acquired by unlawful means. But in these cases the goods were such as might justly be appropriated to individual use. They were intended by the Creator to be owned. They fulfil their purpose by passing into the hands of an exclusive possessor. It is essential to rightful property in a thing, that the thing from its nature may be rightfully appropriated. If it cannot originally be made one's own without crime, it certainly cannot be continued as such without guilt. Now the ground on which the seizure of the African on his own shore is condemned, is, that he is a man who has by his nature a right to be free. Ought not, then, the same condemnation to light on the continuance of his yoke? Still more — Whence is it, that length of possession is considered by the laws as conferring a right? I answer, from the difficulty of determining the original proprietor, and from the apprehension of unsettling all property, by carrying back inquiry beyond a certain time. Suppose, however, an article of property to be of such a nature that it could bear the name of the true original owner stamped on it in bright and indelible characters. In this case, the whole ground on which length of possession bars other claims would fail. The proprietor would not be concealed or rendered doubtful by the lapse of time. Would not he who should receive such an article from a robber, or a succession of robbers, be involved in their guilt? Now the true owner of a human being is made manifest to all. It is Himself. No brand on the slave was ever so conspicuous as the mark of property which God has set on him. God, in making him a rational and moral being, has put a glorious stamp on him, which all the slave-legislation and slave-markets of worlds cannot efface.

Hence, no right accrues to the master from the length of the wrong which has been done to the slave.

6. Another argument against the right of property in man may be drawn from a very obvious principle of moral science. It is a plain truth, universally received, that every right supposes or involves a corresponding obligation: If, then, a man has a right to another's person or powers, the latter is under obligation to give himself up as a chattel to the former. This is his duty. He is bound to be a slave; and bound not merely by the Christian law which enjoins submission to injury—not merely by prudential considerations, or by the claims of public order and peace—but bound because another has a right of ownership, has a moral claim to him, so that he would be guilty of dishonesty, of robbery, in withdrawing himself from this other's service. 'It is his duty to work for his master, though all compulsion were withdrawn; and in deserting him he would commit the crime of taking away another man's property, as truly as if he were to carry off his owner's purse.' Now, do we not instantly feel, can we help feeling, that this is false? Is the slave thus morally bound? When the African was first brought to these shores, would he have violated a solemn obligation by slipping his chain, and flying back to his native home? Would he not have been bound to seize the precious opportunity of escape? Is the slave under a moral obligation to confine himself, his wife, and children, to a spot where their union in a moment may be forcibly dissolved? Ought he not, if he can, to place himself and his family under the guardianship of equal laws? Should we blame him for leaving his yoke? Do we not feel that, in the same condition, a sense of duty would quicken our flying steps? Where, then, is the obligation which would necessarily be imposed, if the right existed which the master claims? The absence of obligation proves the want of the right. The claim is groundless. It is a cruel wrong.

7. I come now to what is to my own mind the great argument against seizing and using a man as property. He cannot be property in the sight of God and justice, be-

cause he is a Rational, Moral, Immortal Being ; because created in God's image, and therefore in the highest sense his child ; because created to unfold godlike faculties, and to govern himself by a Divine Law written on his heart, and republished in God's Word. His whole nature forbids that he should be seized as property. From his very nature it follows, that so to seize him is to offer an insult to his Maker, and to inflict aggravated social wrong. Into every human being God has breathed an immortal spirit, more precious than the whole outward creation. No earthly or celestial language can exaggerate the worth of a human being. No matter how obscure his condition. Thought, Reason, Conscience, the capacity of Virtue, the capacity of Christian Love, an Immortal Destiny, an intimate moral connection with God,—here are attributes of our common humanity which reduce to insignificance all outward distinctions, and make every human being unspeakably dear to his Maker. No matter how ignorant he may be. The capacity of improvement allies him to the more instructed of his race, and places within his reach the knowledge and happiness of higher worlds. Every human being has in him the germ of the greatest idea in the universe, the idea of God ; and to unfold this is the end of his existence. Every human being has in his breast the elements of that Divine, Everlasting Law, which the highest orders of the creation obey. He has the idea of Duty ; and to unfold, revere, obey this, is the very purpose for which life was given. Every human being has the idea of what is meant by that word, Truth ; that is, he sees, however dimly, the great object of Divine and created intelligence, and is capable of ever-enlarging perceptions of truth. Every human being has affections, which may be purified and expanded into a Sublime Love. He has, too, the idea of Happiness, and a thirst for it which cannot be appeased. Such is our nature. Wherever we see a man, we see the possessor of these great capacities. Did God make such a being to be owned as a tree or a brute ? How plainly was he made to exercise, unfold, improve his highest powers, made for a moral, spiritual good ! and how is he wronged,

and his Creator opposed, when he is forced and broken into a tool to another's physical enjoyment!

Such a being was plainly made for an End in Himself. He is a Person, not a Thing. He is an End, not a mere Instrument or Means. He was made for his own virtue and happiness. Is this end reconcileable with his being held and used as a chattel? The sacrifice of such a being to another's will, to another's present, outward, ill-comprehended good, is the greatest violence which can be offered to any creature of God. It is to degrade him from his rank in the universe; to make him a means, not an end; to cast him out from God's spiritual family into the brutal herd.

Such a being was plainly made to obey a Law within Himself. This is the essence of a moral being. He possesses, as a part of his nature, and the most essential part, a sense of Duty, which he is to reverence and follow, in opposition to all pleasure or pain, to all interfering human wills. The great purpose of all good education and discipline is, to make a man Master of Himself, to excite him to act from a principle in his own mind, to lead him to propose his own perfection as his supreme law and end. And is this highest purpose of man's nature to be reconciled with entire subjection to a foreign will, to an outward, overwhelming force, which is satisfied with nothing but complete submission?

The end of such a being as we have described is, manifestly, Improvement. Now it is the fundamental law of our nature, that all our powers are to improve by free exertion. Action is the indispensable condition of progress to the intellect, conscience, and heart. Is it not plain, then, that a human being cannot, without wrong, be owned by another, who claims as proprietor, the right to repress the powers of his slaves, to withhold from them the means of developement, to keep them within the limits which are necessary to contentment in chains, to shut out every ray of light, and every generous sentiment which may interfere with entire subjection to his will?

No man, who seriously considers what human nature is, and what it was made for, can think of setting up a

claim to a fellow-creature. What! own a spiritual being, a being made to know and adore God, and who is to outlive the sun and stars! What! chain to our lowest uses a being made for truth and virtue! convert into a brute instrument that intelligent nature, on which the idea of Duty has dawned, and which is a nobler type of God than all outward creation! Should we not deem it a wrong which no punishment could expiate, were one of our children seized as property, and driven by the whip to toil? And shall God's child, dearer to him than an only son to a human parent, be thus degraded? Every thing else may be owned in the universe; but a moral, rational being cannot be property. Suns and stars may be owned, but not the lowest spirit. Touch any thing but this. Lay not your hand on God's rational offspring. The whole spiritual world cries out, forbear! The highest intelligences recognize their own nature, their own rights, in the humblest human being. By that priceless, immortal spirit which dwells in him, by that likeness of God which he wears, tread him not in the dust, confound him not with the brute.

We have thus seen that a human being cannot rightfully be held and used as property. No legislation, not that of all countries or worlds, could make him so. Let this be laid down, as a first, fundamental truth. Let us hold it fast, as a most sacred, precious truth. Let us hold it fast against all customs, all laws, all rank, wealth, and power. Let it be armed with the whole authority of the civilized and Christian world.

I have taken it for granted that no reader would be so wanting in moral discrimination and moral feeling, as to urge that men may rightfully be seized and held as property, because various governments have so ordained. What! is human legislation the measure of right? Are God's laws to be repealed by man's? Can government do no wrong? To what a mournful extent is the history of human governments a record of wrongs! How much does the progress of civilization consist in the substitution of just and humane, for barbarous and oppressive laws!

The individual, indeed, is never authorized to oppose physical force to unrighteous ordinances of government, as long as the community choose to sustain them. But criminal legislation ought to be freely and earnestly exposed. Injustice is never so terrible, and never so corrupting, as when armed with the sanctions of law. The authority of government, instead of being a reason for silence under wrongs, is a reason for protesting against wrong with the undivided energy of argument, entreaty, and solemn admonition.

CHAPTER II.

RIGHTS.

I now proceed to the second division of the subject. I am to show that man has sacred rights, the gifts of God, and inseparable from human nature, which are violated by slavery. Some important principles, which belong to this head, were necessarily anticipated under the preceding; but they need a fuller exposition. The whole subject of rights needs to be reconsidered. Speculations and reasonings about it have lately been given to the public, not only false, but dangerous to freedom, and there is a strong tendency to injurious views. Rights are made to depend on circumstances, so that pretences may easily be made or created for violating them successively, till none shall remain. Human rights have been represented as so modified and circumscribed by men's entrance into the social state, that only the shadows of them are left. They have been spoken of as absorbed in the public good; so that a man may be innocently enslaved, if the public good shall so require. To meet fully all these errors, for such I hold them, a larger work than the present is required. The nature of man, his relations to the state, the limits of civil government, the elements of the public good, and the degree to which the individual must be surrendered to this good, these are the topics which the present subject involves.

I cannot enter into them particularly, but shall lay down what seem to me the great and true principles in regard to them. I shall show that man has rights from his very nature, not the gifts of society, but of God ; that they are not surrendered on entering the social state ; that they must not be taken away under the plea of public good ; that the Individual is never to be sacrificed to the Community ; that the idea of Rights is to prevail above all the interests of the state.

Man has rights by nature. The disposition of some to deride abstract rights, as if all rights were uncertain, mutable, and conceded by society, shows a lamentable ignorance of human nature. Whoever understands this must see in it an immoveable foundation of rights. These are gifts of the Creator, bound up indissolubly with our moral constitution. In the order of things they precede society, lie at its foundation, constitute man's capacity for it, and are the great objects of social institutions. The consciousness of rights is not a creation of human art, a conventional sentiment, but essential to and inseparable from the human soul.

Man's rights belong to him as a Moral Being, as capable of perceiving moral distinctions, as a subject of moral obligation. As soon as he becomes conscious of Duty, a kindred consciousness springs up that he has a Right to do what the sense of duty enjoins, and that no foreign will or power can obstruct his moral action without crime. He feels that the sense of duty was given to him as a Law, that it makes him responsible for himself, that to exercise, unfold, and obey it is the end of his being, and that he has a right to exercise and obey it without hindrance or opposition. A consciousness of dignity, however obscure, belongs also to this divine principle ; and though he may want words to do justice to his thoughts, he feels that he has that within him which makes him essentially equal to all around him.

The sense of duty is the fountain of human rights. In other words, the same inward principle, which teaches the former, bears witness to the latter. Duties and Rights must stand or fall together. It has been too common to

oppose them to one another ; but they are indissolubly joined together. That same inward principle, which teaches a man what he is bound to do to others, teaches equally, and at the same instant, what others are bound to do to *him*. That same voice, which forbids him to injure a single fellow-creature, forbids every fellow-creature to do *him* harm. His conscience, in revealing the moral law, does not reveal a law for himself only, but speaks as a Universal Legislator. He has an intuitive conviction, that the obligations of this divine code press on others as truly as on himself. That principle, which teaches him that he sustains the relation of brotherhood to all human beings, teaches him that this relation is reciprocal, that it gives indestructible claims as well as imposes solemn duties, and that what he owes to the members of this vast family, they owe to him in return. Thus the moral nature involves rights. These enter into its very essence. They are taught by the very voice which enjoins duty. Accordingly there is no deeper principle in human nature than the consciousness of rights. So profound, so ineradicable is this sentiment, that the oppressions of ages have nowhere wholly stifled it.

Having shown the foundation of human rights in human nature, it may be asked what they are? Perhaps they do not admit very accurate definition any more than human duties ; for the Spiritual cannot be weighed and measured like the Material. Perhaps a minute criticism may find fault with the most guarded exposition of them ; but they may easily be stated in language which the unsophisticated mind will recognise as the truth. Volumes could not do justice to them ; and yet, perhaps, they may be comprehended in one sentence. They may all be comprised in the right which belongs to every rational being, to exercise his powers for the promotion of his own and others' happiness and virtue. These are the great purposes of his existence. For these his powers were given, and to these he is bound to devote them. He is bound to make himself and others better and happier, according to his ability. His ability for this work is a sacred trust from God, the greatest of

all trusts. He must answer for the waste or abuse of it. He consequently suffers an unspeakable wrong when stripped of it by others, or forbidden to employ it for the ends for which it is given,—when the powers, which God has given for such generous uses, are impaired or destroyed by others, or the means for their action and growth are forcibly withheld. As every human being is bound to employ his faculties for his own and others' good, there is an obligation on each to leave all free for the accomplishment of this end; and whoever respects this obligation—whoever uses his own, without invading others' powers, or obstructing others' duties, has a sacred, indefeasible right to be unassailed, unobstructed, unharmed, by all with whom he may be connected. Here is the grand, all-comprehending right of human nature. Every man should revere it, should assert it for himself and for all, and should bear solemn testimony against every infraction of it, by whomsoever made or endured.

Having considered the great fundamental right of human nature, particular rights may easily be deduced. Every man has a right to exercise and invigorate his intellect or the power of knowledge—for knowledge is the essential condition of successful effort for every good; and whoever obstructs or quenches the intellectual life in another, inflicts a grievous and irreparable wrong. Every man has a right to inquire into his duty, and to conform himself to what he learns of it. Every man has a right to use the means, given by God and sanctioned by virtue, for bettering his condition. He has a right to be respected according to his moral worth,—a right to be regarded as a member of the community to which he belongs, and to be protected by impartial laws,—and a right to be exempted from coercion, stripes, and punishment, as long as he respects the rights of others. He has a right to an equivalent for his labour. He has a right to sustain domestic relations, to discharge their duties, and to enjoy the happiness which flows from fidelity in these and other domestic relations. Such are a few of human rights; and if so, what a grievous wrong is slavery!

Perhaps nothing has done more to impair the sense of the reality and sacredness of human rights, and to sanction oppression, than loose ideas as to the change made in man's natural rights by his entrance into civil society. It is commonly said that men part with a portion of these by becoming a community, a body politic,—that government consists of powers surrendered by the individual; and it is said, “If certain rights and powers may be surrendered, why not others? why not all; what limit is to be set? The good of the community, to which a part is given up, may demand the whole; and in this good all private rights are merged.” This is the logic of despotism. We are grieved that it finds its way into republics, and that it sets down the great principles of freedom as abstractions and metaphysical theories, good enough for the cloister, but too refined for practical and real life.

Human rights, however, are not to be so reasoned away. They belong, as we have seen, to man as a moral being; and nothing can divest him of them but the destruction of his nature. They are not to be given up to society as a prey. On the contrary, the great end of civil society is to secure them. The great end of Government is to repress *all wrong*. Its highest function is to protect the weak against the powerful, so that the obscurest human being may enjoy his rights in peace. Strange that an institution, built on the idea of Rights, should be used to unsettle this idea—to confuse our moral perceptions—to sanctify wrongs as means of general good!

It is said that, in forming civil society, the individual surrenders a part of his rights. It would be more proper to say, that he adopts new modes of securing them. He consents, for example, to desist from self-defence, that he and all may be more effectually defended by the public force. He consents to submit his cause to an umpire or tribunal, that justice may be more impartially awarded, and that he and all may more certainly receive their due. He consents to part with a portion of his property in taxation, that his own and others' property may be the more secure. He submits to certain restraints, that he

and others may enjoy more enduring freedom. He expects an equivalent for what he relinquishes, and insists on it as his right. He is wronged by partial laws, which compel him to contribute to the State beyond his proportion, his ability, and the measure of benefits which he receives. How absurd is it to suppose, that by consenting to be protected by the State, and by yielding it the means, he surrenders the very rights which were the objects of his accession to the social compact !

The authority of the State to impose laws on its members, I cheerfully allow ; but this has limits, which are found to be more and more narrow in proportion to the progress of moral science. The State is equally restrained with individuals by the Moral Law. For example, it may not, must not, on any account, put an innocent man to death, or require of him a dishonourable or criminal service. It may demand allegiance, but only on the ground of the protection it affords. It may levy taxes, but only because it takes all property, and all interests, under its shield. It may pass laws, but only impartial ones, framed for the whole, and not for the few. It must not seize, by a special act, the property of the humblest individual, without making him an equivalent. It must regard every man over whom it extends its authority, as a vital part of itself—as entitled to its care and to its provisions for liberty and happiness. If, in an emergency, its safety, which is the interest of each and all, may demand the imposition of peculiar restraints on one or many, it is bound to limit these restrictions to the precise point which its safety prescribes,—to remove the necessity of them as far and as fast as possible,—to compensate, by peculiar protection, such as it deprives of the ordinary means of protecting themselves,—and, in general, to respect and provide for liberty in the very acts which for a time restrain it. The idea of Rights should be fundamental and supreme in civil institutions. Government becomes a nuisance and scourge, in proportion as it sacrifices these to the many or the few. Government, I repeat it, is equally bound with the individual by the Moral Law. The ideas of Justice and Rectitude, of what is

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due to man from his fellow-creatures, of the claims of every moral being, are far deeper and more primitive than Civil Polity. Government, far from originating them, owes to them its strength. Right is older than human law. Law ought to be its voice. It should be built on, and should correspond to the principle of justice in the human breast; and its weakness is owing to nothing more than to its clashing with our indestructible moral convictions.

That government is most perfect, in which Policy is most entirely subjected to Justice, or in which the supreme and constant aim is to secure the rights of every human being. This is the beautiful idea of a free government, and no government is free but in proportion as it realizes this. Liberty must not be confounded with popular institutions. A representative government may be as despotic as an absolute monarchy. In as far as it tramples on the rights whether of many or one, it is a despotism. The sovereign power, whether wielded by a single hand or several hands, by a king or a congress, which spoils one human being of the immunities and privileges bestowed on him by God, is so far a tyranny. The great argument in favour of representative institutions is, that a people's rights are safest in their own hands, and should never be surrendered to an irresponsible power. Rights lie at the foundation of a popular government; and when this betrays them, the wrong is more aggravated than when they are crushed by despotism.

Still the question will be asked, "Is not the General Good the supreme law of the state? Are not all restraints on the individual just, which this demands? When the rights of the individual clash with this, must they not yield? Do they not, indeed, cease to be rights? Must not every thing give place to the General Good?" I have started this question in various forms, because I deem it worthy of particular examination. Public and private morality, the freedom and safety of our national institutions, are greatly concerned in settling the claims of the "General Good." In monarchies, the Divine Right of kings swallowed up all others. In republics,

the General Good threatens the same evil. It is a shelter for the abuses and usurpations of government, for the profligacies of statesmen, for the vices of parties, for the wrongs of slavery. In considering this subject, I take the hazard of repeating principles already laid down; but this will be justified by the importance of reaching and determining the truth. Is the General Good, then, the supreme law to which every thing must bow?

This question may be settled at once by proposing another. Suppose the public good to require that a number of the members of a state, no matter how few, should perjure themselves, or should disclaim their faith in God and virtue. Would their right to follow conscience and God be annulled? Would they be bound to sin? Suppose a conqueror to menace a state with ruin, unless its members should insult their parents and stain themselves with crimes at which nature revolts. Must the public good prevail over purity and our holiest affections? Do we not all feel that there are higher goods than even the safety of the state? that there is a higher law than that of mightiest empires? that the idea of Rectitude is deeper in human nature than that of private or public interest? and that this is to bear sway over all private and public acts?

The supreme law of a state is not its safety, its power, its prosperity, its affluence, the flourishing state of agriculture, commerce, and the arts. These objects, constituting what is commonly called the Public Good, are, indeed, proposed, and ought to be proposed, in the constitution and administration of states. But there is a higher law, even Virtue, Rectitude, the voice of Conscience, the Will of God. Justice is a greater good than property, not greater in degree, but in kind. Universal benevolence is infinitely superior to prosperity. Religion, the love of God, is worth incomparably more than all his outward gifts. A community, to secure or aggrandize itself, must never forsake the Right, the Holy, the Just.

Moral Good, Rectitude in all its branches, is the Supreme Good; by which I do not intend that it is the surest means to the security and prosperity of the state.

Such, indeed, it is, but this is too low a view. It must not be looked upon as a Means, an Instrument. It is the Supreme End, and states are bound to subject to it all their legislation, be the apparent loss of prosperity ever so great. National wealth is not the End. It derives all its worth from national virtue. If accumulated by rapacity, conquest, or any degrading means, or if concentrated in the hands of the few, whom it strengthens to crush the many, it is a curse. National wealth is a blessing, only when it springs from and represents the intelligence and virtue of the community, when it is a fruit and expression of good habits, of respect for the rights of all, of impartial and beneficent legislation, when it gives impulse to the higher faculties, and occasion and incitement to justice and beneficence. No greater calamity can befall a people than to prosper by crime. No success can be a compensation for the wound inflicted on a nation's mind by renouncing Right as its Supreme Law.

Let a people exalt Prosperity above Rectitude, and a more dangerous end cannot be proposed. Public Prosperity, General Good, regarded by itself, or apart from the moral law, is something vague, unsettled, and uncertain, and will infallibly be so construed by the selfish and grasping as to secure their own aggrandizement. It may be made to wear a thousand forms, according to men's interests and passions. This is illustrated by every day's history. Not a party springs up, which does not sanctify all its projects for monopolizing power by the plea of General Good. Not a measure, however ruinous, can be proposed, which cannot be shown to favour one or another national interest. The truth is, that in the uncertainty of human affairs—an uncertainty growing out of the infinite and very subtle causes which are acting on communities, the consequences of no measure can be foretold with certainty. The best concerted schemes of policy often fail; whilst a rash and profligate administration may, by unexpected concurrences of events, seem to advance a nation's glory. In regard to the means of national prosperity, the wisest are weak judges. For example, the present rapid growth of this country, carry-

ing, as it does, vast multitudes beyond the institutions of religion and education, may be working ruin, whilst the people exult in it as a pledge of greatness. We are too shortsighted to find our law in outward interests. To States, as to individuals, Rectitude is the Supreme Law. It was never designed that the public good, as disjoined from this, as distinct from justice and reverence for all rights, should be comprehended and made our end. Statesmen work in the dark, until the idea of Right towers above expediency or wealth. Wo to that people which would found its prosperity in wrong ! It is time that the low maxims of policy, which have ruled for ages, should fall. It is time that public interest should no longer hallow injustice, and fortify government in making the weak their prey.

In this discussion, I have used the phrase, Public or General Good, in its common acceptation, as signifying the safety and prosperity of a state. Why can it not be used in a larger sense ? Why can it not be made to comprehend inward and moral, as well as outward good ? And why cannot the former be understood to be incomparably the most important element of the public weal ? Then, indeed, I should assent to the proposition, that the general Good is the Supreme Law. So construed, it would support the great truths which I have maintained. It would condemn the infliction of wrong on the humblest individual, as a national calamity. It would plead with us to extend to every individual the means of improving his character and lot.

If the remarks under this head be just, it will follow that the good of the Individual is more important than the outward prosperity of the State. The former is not vague and unsettled, like the latter, and it belongs to a higher order of interests. It consists in the free exertion and expansion of the individual's powers, especially of his higher faculties ; in the energy of his intellect, conscience, and good affections ; in sound judgment ; in the acquisition of truth ; in labouring honestly for himself and his family ; in loving his Creator, and subjecting his own will to the Divine ; in loving his fellow-creatures,

and making cheerful sacrifices to their happiness; in friendship; in sensibility to the beautiful, whether in nature or art; in loyalty to his principles; in moral courage; in self-respect; in understanding and asserting his rights; and in the Christian hope of immortality. Such is the good of the Individual; a more sacred, exalted, enduring interest, than any accessions of wealth or power to the State. Let it not be sacrificed to these. He should find, in his connection with the community, aids to the accomplishment of these purposes of his being, and not be chained and subdued by it to the inferior interests of any fellow-creature.

In all ages, the Individual has in one form or another been trodden in the dust. In monarchies and aristocracies he has been sacrificed to One or to the Few; who, regarding government as an heirloom in their families, and thinking of the people as made only to live and die for their glory, have not dreamt that the sovereign power was designed to shield every man, without exception, from wrong. In the ancient Republics, the Glory of the State, especially Conquest, was the end to which the Individual was expected to offer himself a victim, and in promoting which no cruelty was to be declined, no human right revered. He was merged in a great whole, called the Commonwealth, to which his whole nature was to be immolated. It was the glory of the American people, that in their Declaration of Independence they took the ground of the indestructible rights of every human being. They declared all men to be essentially equal, and each born to be free. They did not, like the Greek or Roman, assert for themselves a liberty which they burned to wrest from other states. They spoke in the name of humanity, as the representatives of the rights of the feeblest as well as mightiest of their race. They published universal, everlasting principles, which are to work out the deliverance of every human being. Such was their glory. Let not the idea of Rights be erased from their children's minds by false ideas of public good. Let not the sacredness of Individual Man be forgotten in the feverish pursuit of property. It is more important that the Individual should

respect himself, and be respected by others, than that the wealth of both worlds should be accumulated on our shores. National wealth is not the end of society. It may exist where large classes are depressed and wronged. It may undermine a nation's spirit, institutions, and independence. It can have no value and no sure foundation, until the Supremacy of the Rights of the Individual is the first article of a nation's faith, and until reverence for them becomes the spirit of public men.

Perhaps it will be replied to all which has now been said, that there is an argument from experience, which invalidates the doctrines of this section. It may be said, that human rights, notwithstanding what has been said of their sacredness, do and must yield to the exigencies of real life; that there is often a stern necessity in human affairs to which they bow. I may be asked, whether, in the history of nations, circumstances do not occur, in which the rigour of the principles now laid down must be relaxed; whether, in seasons of imminent peril to the state, private rights must not give way. I may be asked, whether the establishment of martial law and a dictator has not sometimes been justified and demanded by public danger; and whether, of course, the rights and liberties of the individual are not held at the discretion of the state. I admit, in reply, that extreme cases may occur, in which the exercise of rights and freedom may be suspended; but suspended only for their ultimate and permanent security. At such times, when the frantic fury of the many, or the usurpations of the few, interrupt the administration of law, and menace property and life, society, threatened with ruin, puts forth instinctively spasmodic efforts for its own preservation. It flies to an irresponsible dictator for its protection. But in these cases, the great idea of Rights predominates amidst their apparent subversion. A power above all laws is conferred, only that the empire of law may be restored. Despotic restraints are imposed, only that liberty may be rescued from ruin. All rights are involved in the safety of the state; and hence, in the cases referred to, the safety of the state becomes the supreme law. The individual is bound for a time to fore-

go his freedom; for the salvation of institutions, without which liberty is but a name. To argue from such sacrifices, that he may be permanently made a slave, is as great an insult to reason as to humanity. It may be added, that sacrifices, which may be demanded for the safety, are not due from the individual to the prosperity of the state. The great end of civil society is to secure rights, not accumulate wealth; and to merge the former in the latter, is to turn political union into degradation and a scourge. The community is bound to take the rights of each and all under its guardianship. It must substantiate its claim to universal obedience, by redeeming its pledge of universal protection. It must immolate no man to the prosperity of the rest. Its laws should be made for all, its tribunals opened to all. It cannot, without guilt, abandon any of its members to private oppression, to irresponsible power.

We have thus established the reality and sacredness of human rights; and that slavery is an infraction of these is too plain to need any laboured proof. Slavery violates not one, but all; and violates them, not incidentally, but necessarily, systematically, from its very nature. In starting with the assumption that the slave is property, it sweeps away every defence of human rights, and lays them in the dust. Were it necessary, I might enumerate them, and show how all fall before this terrible usurpation; but a few remarks will suffice.

Slavery strips man of the fundamental right to inquire into, consult, and seek his own happiness. His powers belong to another, and for another they must be used. He must form no plans, engage in no enterprises, for bettering his condition. Whatever be his capacities, however equal to great improvements of his lot, he is chained for life by another's will to the same unvaried toil. He is forbidden to do, for himself or others, the work for which God stamped him with his own image, and endowed him with his own best gifts.—Again, the slave is stripped of the right to acquire property. Being himself owned, his earnings belong to another. He can possess nothing but by favour. That right, on which the develop-

ment of men's powers so much depends, the right to make accumulations, to gain exclusive possessions by honest industry, is withheld. "The slave can acquire nothing," says one of the slave-codes, "but what must belong to his master;" and however this definition, which moves the indignation of the free, may be mitigated by favour, the spirit of it enters into the very essence of slavery.—Again, the slave is stripped of his right to his wife and children. They belong to another, and may be torn from him, one and all, at any moment, at his master's pleasure.—Again, the slave is stripped of the right to the culture of his rational powers. He is in some cases deprived by law of instruction, which is placed within his reach by the improvements of society and the philanthropy of the age. He is not allowed to toil, that his children may enjoy a better education than himself. The most sacred right of human nature, that of developing his best faculties, is denied. Even should it be granted, it would be conceded as a favour, and might at any moment be withheld by the capricious will of another.—Again, the slave is deprived of the right of self-defence. No injury from a white man is he suffered to repel, nor can he seek redress from the laws of his country. If accumulated insult and wrong provoke him to the slightest retaliation, this effort for self-protection, allowed and commended to others, is a crime for which he must pay a fearful penalty.—Again, the slave is stripped of the right to be exempted from all harm except for wrong-doing. He is subjected to the lash, by those whom he has never consented to serve, and whose claim to him as property we have seen to be a usurpation; and this power of punishment, which, if justly claimed, should be exercised with a fearful care, is often delegated to men in whose hands there is a moral certainty of its abuse.

I will add but one more example of the violation of human rights by slavery. The slave virtually suffers the wrong of robbery, though with utter unconsciousness on the part of those who inflict it. It may indeed be generally thought, that, as he is suffered to own nothing, he cannot fall at least under this kind of violence. But it

is not true that he owns nothing. Whatever he may be denied by man, he holds from nature the most valuable property, and that from which all other is derived—I mean his strength. His labour is his own, by the gift of that God who nerved his arm, and gave him intelligence and conscience to direct the use of it to his own and others' happiness. No possession is so precious as a man's force of body and mind. The exertion of this in labour is the great foundation and source of property in outward things. The worth of articles of traffic is measured by the labour expended in their production. To the great mass of men, in all countries, their strength or labour is their whole fortune. To seize on this would be to rob them of their all. In truth, no robbery is so great as that to which the slave is habitually subjected. To take by force a man's whole estate, the fruit of years of toil, would by universal consent be denounced as a great wrong; but what is this, compared with seizing the man himself, and appropriating to our use the limbs, faculties, strength, and labour, by which all property is won and held fast? The right of property in outward things is as nothing compared with our right to ourselves. Were the slave-holder stripped of his fortune, he would count the violence slight, compared with what he would suffer were his person seized and devoted as a chattel to another's use. Let it not be said that the slave receives an equivalent, that he is fed and clothed, and is not therefore robbed. Suppose another to wrest from us a valued possession, and to pay us his own price—Should we not think ourselves robbed? Would not the laws pronounce the invader a robber? Is it consistent with the right of property, that a man should determine the equivalent for what he takes from his neighbour? Especially, is it to be hoped that the equivalent due to the labourer will be scrupulously weighed, when he himself is held as property, and all his earnings are declared to be his master's? So great an infraction of human right is slavery.

In reply to these remarks, it may be said that the theory and practice of slavery differ,—that the rights of the slave are not as wantonly sported with as the claims

of the master might lead us to infer,—that some of his possessions are sacred,—that not a few slave-holders refuse to divorce husband and wife, to sever parent and child,—and that, in many cases, the power of punishment is used so reluctantly, as to encourage insolence and insubordination. All this I have no disposition to deny. Indeed, it must be so. It is not in human nature to wink wholly out of sight the rights of a fellow-creature. Degrade him as we may, we cannot altogether forget his claims. In every slave-country, there are undoubtedly masters who desire and purpose to respect these to the full extent which the nature of the relation will allow. Still, human rights are denied. They lie wholly at another's mercy; and we must have studied history in vain, if we need be told that they will be continually the prey of this absolute power. The Evils, involved in and flowing from a denial and infraction of the rights of the slave, will form the subject of a subsequent chapter.

CHAPTER III.

EXPLANATIONS.

I have endeavoured to show in the preceding sections, that slavery is a violation of sacred rights—the infliction of a great wrong. And here a question arises. It may be asked, whether, by this language, I intend to fasten on the slave-holder the charge of peculiar guilt? On this point great explicitness is a duty. Sympathy with the slave has often degenerated into injustice towards the master. I wish then to be understood, that in ranking slavery among the greatest wrongs, I speak of the injury endured by the slave, and not of the character of the master. These are distinct points. The former does not determine the latter. The wrong is the same to the slave, from whatever motive or spirit it may be inflicted. But this motive or spirit determines wholly the character of him who inflicts it. Because a great injury is done to another, it does not follow that he who does it is a depraved man; for he may do it uncon-

sciously, and, still more, may do it in the belief that he confers a good. We have learned little of moral science and of human nature, if we do not know that guilt is to be measured, not by the outward act, but by unfaithfulness to conscience; and that the consciences of men are often darkened by education, and other inauspicious influences. All men have partial consciences, or want comprehension of some duties. All partake, in a measure, of the errors of the community in which they live. Some are betrayed into moral mistakes by the very force with which conscience acts in regard to some particular duty. As the intellect, in grasping one truth, often loses its hold of others, and, by giving itself up to one idea, falls into exaggeration—so the moral sense, in seizing on a particular exercise of philanthropy, forgets other duties, and will even violate many important precepts, in its passionate eagerness to carry one to perfection. Innumerable illustrations may be given of the liableness of men to moral error. The practice which strikes one man with horror, may seem to another, who was born and brought up in the midst of it, not only innocent, but meritorious. We must judge others, not by our light, but by their own. We must take their place, and consider what allowance we, in their position, might justly expect. Our ancestors at the North were concerned in the slave-trade. Some of us can recollect individuals of the coloured race, who were torn from Africa, and grew old under our parental roofs. Our ancestors committed a deed now branded as piracy. Were they therefore the offscouring of the earth? Were not some of them among the best of their times? The administration of religion, in almost all past ages, has been a violation of the sacred rights of conscience. How many sects have persecuted and shed blood! Were their members, therefore, monsters of depravity? The history of our race is made up of wrongs, many of which were committed without a suspicion of their true character, and many from an urgent sense of duty. A man born among slaves—accustomed to this relation from his birth—taught its necessity by venerated parents—associating it with all whom he re-

veres, and too familiar with its evils to see and feel their magnitude—can hardly be expected to look on slavery as it appears to more impartial and distant observers. Let it not be said that, when new light is offered him, he is criminal in rejecting it. Are we all willing to receive new light? Can we wonder that such a man should be slow to be convinced of the criminality of an abuse sanctioned by prescription, and which has so interwoven itself with all the habits, employments, and economy of life, that he can hardly conceive of the existence of society without this all-pervading element? May he not be true to his convictions of duty in other relations, though he grievously err in this? If, indeed, through cupidity and selfishness, he stifle the monitions of conscience, warp his judgment, and repel the light, he incurs great guilt. If he want virtue to resolve on doing right, though at the loss of every slave, he incurs great guilt. But who of us can look into his heart? To whom are the secret workings there revealed?

Still more: There are masters who have thrown off the natural prejudices of their position, who see slavery as it is, and who hold the slave chiefly, if not wholly, from disinterested considerations; and these deserve great praise. They deplore and abhor the institution; but believing that partial emancipation, in the present condition of society, would bring unmixed evil on bond and free, they think themselves bound to continue the relation, until it shall be dissolved by comprehensive and systematic measures of the State. There are many of them who would shudder as much as we at reducing a freeman to bondage, but who are appalled by what seem to them the perils and difficulties of liberating multitudes born and brought up to that condition. There are many who, nominally holding the slave as property, still hold him for his own good and for the public order, and would blush to retain him on other grounds. Are such men to be set down among the unprincipled? Am I told that by these remarks I extenuate slavery? I reply, slavery is still a heavy yoke, and strips man of his dearest rights, be the master's character what it may. Slavery is not

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less a curse because long use may have blinded most who support it to its evils. Its influence is still blighting, though conscientiously upheld. Absolute monarchy is still a scourge, though among despots there have been good men. It is possible to abhor and oppose bad institutions, and yet to abstain from indiscriminate condemnation of those who cling to them, and even to see in their ranks greater virtue than in ourselves. It is true, and ought to be cheerfully acknowledged, that in the slave-holding States may be found some of the greatest names of our history, and, what is still more important, bright examples of private virtue and Christian love.

There is, however, there must be, in slave-holding communities, a large class which cannot be too severely condemned. There are many, we fear, very many, who hold their fellow-creatures in bondage from selfish, base motives. They hold the slave for gain, whether justly or unjustly, they neither ask nor care. They cling to him as property, and have no faith in the principles which will diminish a man's wealth. They hold him, not for his own good or the safety of the state, but with precisely the same views with which they hold a labouring horse, that is, for the profit which they can wring from him. They will not hear a word of his wrongs; for, wronged or not, they will not let him go. He is their property, and they mean not to be poor for righteousness' sake. Such a class there undoubtedly is among slave-holders; how large, their own consciences must determine. We are sure of it; for under such circumstances, human nature will and must come to this mournful result. Now, to men of this spirit, the explanations we have made do in no degree apply. Such men ought to tremble before the rebukes of outraged humanity, and indignant virtue. Slavery upheld for gain, is a great crime. He who has nothing to urge against emancipation, but that it will make him poorer, is bound to Immediate Emancipation. He has no excuse for wresting from his brethren their rights. The plea of benefit to the slave and the state avails him nothing. He extorts, by the lash, that labour to which he has no claim,

through a base selfishness. Every morsel of food, thus forced from the injured, ought to be bitterer than gall. His gold is cankered. The sweat of the slave taints the luxuries for which it streams. Better were it for the selfish wrong-doer of whom I speak, to live as the slave, to clothe himself in the slave's raiment, to eat the slave's coarse food, to till his fields with his own hands, than to pamper himself by day, and pillow his head on down at night, at the cost of a wantonly injured fellow-creature. No fellow-creature can be so injured, without taking terrible vengeance. He is terribly avenged, even now. The blight which falls on the soul of the wrong-doer, the desolation of his moral nature, is a more terrible calamity than he inflicts. In deadening his moral feelings, he dies to the proper happiness of a man. In hardening his heart against his fellow-creatures, he sears it to all true joy. In shutting his ear against the voice of justice, he shuts out all the harmonies of the universe, and turns the voice of God within him into rebuke. He may prosper, indeed, and hold faster the slave by whom he prospers; but he rivets heavier and more ignominious chains on his own soul, than he lays on others. No punishment is so terrible as prosperous guilt. No fiend, exhausting on us all his power of torture, is so fearful as an oppressed fellow-creature. The cry of the oppressed, unheard on earth, is heard in heaven. God is just, and if justice reign, then the unjust must terribly suffer. Then no being can profit by evil-doing. Then all the laws of the universe are ordinances against guilt. Then every enjoyment gained by wrong-doing, will be turned into a curse. No laws of nature are so irrepealable as that law which binds guilt and misery. God is just. Then all the defences, which the oppressor rears against the consequences of wrong-doing, are vain, as vain as would be his strivings to arrest, by his single arm, the ocean or whirlwind. He may disarm the slave. Can he disarm that slave's Creator? He can crush the spirit of insurrection in a fellow-being. Can he crush the awful spirit of justice and retribution in the Almighty? He can still the murmur of discontent in his victim. Can he

silence that voice which speaks in thunder, and is to break the sleep of the grave? Can he always still the reproofing, avenging voice in his own breast?

I know it will be said, "You would make us poor." Be poor, then, and thank God for your honest poverty. Better be poor than unjust. Better beg than steal. Better live in an almshouse, better die, than trample on a fellow-creature, and reduce him to a brute, for selfish gratification. What! Have we yet to learn that "it profits us nothing to gain the whole world, and lose our souls?"

Let it not be replied, in scorn, that we of the North, notorious for love of money, and given to selfish calculation, are not the people to call others to resign their wealth. I have no desire to shield the North; though I might say, with truth, that a community, more generally controlled by the principles of morality and religion, cannot be found. We have, without doubt, a great multitude, who, were they slave-holders, would sooner die than relax their iron grasp, than yield their property in men, to justice, and the commands of God. We have those who would fight against abolition, if by this measure the profit of their intercourse with the South should be materially impaired. The present excitement among us is, in part, the working of mercenary principles. But because the North joins hands with the South, shall iniquity go unpunished or unrebuked? Can the league of the wicked, the revolt of worlds, repeal the everlasting law of heaven and earth? Has God's throne fallen before Mammon's? Must duty find no voice, no organ, because corruption is universally diffused? Is not this a fresh motive to solemn warning, that every where, Northward and Southward, the rights of human beings are held so cheap, in comparison with worldly gain?

CHAPTER IV.

THE EVILS OF SLAVERY.

The subject of this section is painful and repulsive. We must not, however, turn away from the contemplation of human sufferings and guilt. Evil is permitted by the Creator, that we should strive against it, in faith, and hope, and charity. We must never quail before it, because of its extent and duration, never feel as if its power were greater than that of goodness. It is meant to call forth deep sympathy with human nature, and unwearied sacrifices for human redemption. One great part of the mission of every man on earth, is to contend with evil in some of its forms; and there are some evils so dependent on opinion, that every man, in judging and reproving them faithfully, does something towards their removal. Let us not, then, shrink from the contemplation of human sufferings. Even sympathy, if we have nothing more to offer, is a tribute acceptable to the Universal Father.—On this topic, exaggeration should be conscientiously shunned; and, at the same time, humanity requires that the whole truth should be honestly spoken.

In treating of the evils of slavery, I, of course, speak of its general, not universal effects—of its natural tendencies, not unfailing results. There are the same natural differences among the bond as the free, and there is a great diversity in the circumstances in which they are placed. The house-slave, selected for ability and faithfulness, placed amidst the habits, accommodations, and improvements of civilized life, admitted to a degree of confidence and familiarity, and requiring these privileges with attachment, is almost necessarily more enlightened and respectable than the field-slave, who is confined to monotonous toils, and to the society and influences of beings as degraded as himself. The mechanics in this class are sensibly benefited by occupations which give a higher action to the mind. Among the bond, as the free, will be found those to whom nature seems par-

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tial, and who are carried almost instinctively towards what is good. I speak of the natural, general influences of slavery. Here, as every where else, there are exceptions to the rule, and exceptions which multiply with the moral improvements of the community in which the slave is found. But these do not determine the general character of the institution. It has general tendencies founded in its very nature, and which predominate vastly wherever it exists. These tendencies it is my present purpose to unfold.

1. The first rank among the evils of slavery must be given to its Moral influence. This is throughout debasing. Common language teaches this. We can say nothing more insulting of another than that he is Slavish. To possess the spirit of a slave is to have sunk to the lowest depths. We can apply to slavery no worse name than its own. Men have always shrunk instinctively from this state as the most degraded. No punishment, save death, has been more dreaded, and to avoid it death has often been endured.

In expressing the moral influence of slavery, the first and most obvious remark is, that it destroys the proper consciousness and spirit of a Man. The slave, regarded and treated as property, bought and sold like a brute, denied the rights of humanity, unprotected against insult, made a tool and systematically subdued, that he may be a manageable, useful tool, how can he help regarding himself as fallen below his race? How must his spirit be crushed! How can he respect himself? He becomes bowed to Servility. This word, borrowed from his condition, expresses the ruin wrought by slavery within him. The idea that he was made for his own virtue and happiness, scarcely dawns on his mind. To be an instrument of the physical, material good of another, whose will is his highest law, he is taught to regard as the great purpose of his being. Here lies the evil of slavery. Its whips, imprisonments, and even the horrors of the middle passage from Africa to America, these are not to be named in comparison with this extinction of the proper

consciousness of a human being—with the degradation of a man into a brute.

It may be said that the slave is used to his yoke,—that his sensibilities are blunted,—that he receives, without a pang or a thought, the treatment which would sting other men to madness. And to what does this apology amount? It virtually declares that slavery has done its perfect work—has quenched the spirit of humanity—that the Man is dead within the Slave. Is slavery therefore no wrong? It is not, however, true, that this work of debasement is ever so effectually done as to extinguish all feeling. Man is too great a creature to be wholly ruined by man. When he seems dead he only sleeps. There are occasionally some sullen murmurs in the calm of slavery, showing that life still beats in the soul, that the idea of Rights cannot be wholly effaced from the human being.

It would be too painful, and it is not needed, to detail the processes by which the spirit is broken in slavery. I refer to one only—the selling of slaves. The practice of exposing fellow-creatures for sale, of having markets for men as for cattle, of examining the limbs and muscles of a man and a woman as of a brute, of putting human beings under the hammer of an auctioneer, and delivering them, like any other articles of merchandise, to the highest bidder—all this is such an insult to our common nature, and so infinitely degrading to the poor victim, that it is hard to conceive of its existence, except in a barbarous country.

That slavery should be most unpropitious to the slave as a moral being, will be farther apparent, if we consider that his condition is throughout a Wrong, and that consequently it must tend to unsettle all his notions of duty. The violation of his own rights, to which he is inured from birth, must throw confusion over his ideas of all human rights. He cannot comprehend them; or, if he does, how can he respect them, seeing them, as he does, perpetually trampled on in his own person? The injury to the character from living in an atmosphere of wrong, we can all understand. To live in a state of society, of which injustice is the chief and all-pervading element, is

too severe a trial for human nature, especially when no means are used to counteract its influence.

Accordingly, the most common distinctions of morality are faintly apprehended by the slave. Respect for property, that fundamental law of civil society, can hardly be instilled into him. His dishonesty is proverbial. Theft from his master passes with him for no crime. A system of force is generally found to drive to fraud. How necessarily will this be the result of a relation in which force is used to extort from a man his labour—his natural property, without any attempt to win his consent! Can we wonder that the uneducated conscience of the man who is daily wronged, should allow him in reprisals to the extent of his power? Thus the primary social virtue—justice, is undermined in the slave.

That the slave should yield himself to intemperance, licentiousness, and, in general, to sensual excess, we must also expect. Doomed to live for the physical indulgences of others, unused to any pleasures but those of sense, stripped of self-respect, and having nothing to gain in life, how can he be expected to govern himself? How naturally, I had almost said necessarily, does he become the creature of sensation, of passion, of the present moment! What aid does the future give him in withstanding desire? That better condition, for which other men postpone the cravings of appetite, never opens before him. The sense of character, the power of opinion, another restraint on the free, can do little or nothing to rescue so abject a class from excess and debasement. In truth, power over himself is the last virtue we should expect in the slave, when we think of him as subjected to absolute power, and made to move passively from the impulse of a foreign will. He is trained to cowardice, and cowardice links itself naturally with low vices. Idleness, to his apprehension, is paradise; for he works without hope of reward. Thus slavery robs him of moral force, and prepares him to fall a prey to appetite and passion.

That the slave finds in his condition little nutriment for the social virtues we shall easily understand, if we con-

sider that his chief relations are to an absolute master, and to the companions of his degrading bondage; that is, to a being who wrongs him, and to associates whom he cannot honour, whom he sees debased. His dependance on his owner loosens his ties to all other beings. He has no country to love, no family to call his own, no objects of public utility to espouse, no impulse to generous exertion. The relations, dependences, and responsibilities, by which Providence forms the soul to a deep, disinterested love, are almost struck out of his lot. An arbitrary rule, a foreign, irresistible will, taking him out of his own hands, and placing him beyond the natural influences of society, extinguishes in a great degree the sense of what is due to himself, and to the human family around him.

The effects of slavery on the character are so various that this part of the discussion might be greatly extended; but I will touch only on one topic. Let us turn, for a moment, to the great Motive by which the slave is made to labour. Labour, in one form or another, is appointed by God for man's improvement and happiness, and absorbs the chief part of human life, so that the Motive which excites to it has immense influence on character. It determines very much, whether life shall serve or fail of its end. The man, who works from honourable motives, from domestic affections, from desire of a condition which will open to him greater happiness and usefulness, finds in labour an exercise and invigoration of virtue. The day-labourer, who earns, with horny hand and the sweat of his face, coarse food for a wife and children whom he loves, is raised by this generous motive, to true dignity; and, though wanting the refinements of life, is a nobler being than those who think themselves absolved by wealth from serving others. Now the slave's labour brings no dignity, is an exercise of no virtue, but throughout a degradation; so that one of God's chief provisions for human improvement becomes a curse. The motive from which he acts debases him. It is the Whip. It is corporal punishment. It is physical pain inflicted by a fellow-creature. Undoubtedly labour is mitigated to the slave, as to all men, by habit. But this is not the motive.

Take away the whip, and he would be idle. His labour brings no new comforts to wife or child. The motive which spurs him is one by which it is base to be swayed. Stripes are, indeed, resorted to by civil government, when no other consideration will deter from crime; but he, who is deterred from wrong-doing by the whipping-post, is among the most fallen of his race. To work in sight of the whip, under menace of blows, is to be exposed to perpetual insult and degrading influences. Every motion of the limbs, which such a menace urges, is a wound to the soul. How hard must it be for a man, who lives under the lash, to respect himself! When this motive is substituted for all the nobler ones which God ordains, is it not almost necessarily death to the better and higher sentiments of our nature? It is the part of a man to despise pain in comparison with disgrace, to meet it fearlessly in well-doing, to perform the work of life from other impulses. It is the part of a brute to be governed by the whip. Even the brute is seen to act from more generous incitements. The horse of a noble breed will not endure the lash. Shall we sink man below the horse?

Let it not be said, that blows are seldom inflicted. Be it so. We are glad to know it. But this is not the point. The complaint now urged is not of the amount of the pain inflicted, but of its influence on the character, when made the great motive to human labour. It is not the endurance, but the dread of the whip; it is the substitution of this for natural and honourable motives to action, which we abhor and condemn. It matters not, whether few or many are whipped. A blow given to a single slave is a stripe on the souls of all who see or hear it. It makes all abject, servile. It is not the wound given to the flesh, of which we now complain. Scar the back, and you have done nothing, compared with the wrong done to the soul. You have either stung that soul with infernal passions, with thirst for revenge; or, what perhaps is more discouraging, you have broken and brutalized it. The human spirit has perished under your hands, as far as it can be destroyed by human force.

I know it is sometimes said, in reply to these remarks,

that all men, as well as slaves, act from necessity ; that we have masters in hunger and thirst ; that no man loves labour for itself ; that the pains, which are inflicted on us by the laws of nature, the elements, and seasons, are so many lashes driving us to our daily task. Be it so. Still the two cases are essentially different. The necessity laid on us by natural wants is most kindly in its purpose. It is meant to awaken all our faculties, to give full play to body and mind, and thus to give us a new consciousness of the powers derived to us from God. We are, indeed, subjected to a stern nature ; we are placed amidst warring elements, scorching heat, withering cold, storms, blights, sickness, death. And what is the design ? To call forth our powers, to lay on us great duties, to make us nobler beings. We are placed in the midst of a warring nature, not to yield to it, not to be its slaves, but to conquer it ; to make it the monument of our skill and strength ; to arm ourselves with its elements, its heat, winds, vapours, and mineral treasures ; to find, in its painful changes, occasions and incitements to invention, courage, endurance, mutual and endearing dependences, and religious trust. The developement of human nature, in all its powers and affections, is the end of that hard necessity which is laid on us by nature. Is this one and the same thing with the whip laid on the slave ? Still more ; it is the design of nature, that, by energy, skill, and self-denial, we should so far anticipate our wants or accumulate supplies, as to be able to diminish the toil of the hands, and to mix with it more intellectual and liberal occupations. Nature does not lay on us an unchangeable task, but one which we may all lighten by honest, self-denying industry. Thus she invites us to throw off her yoke, and to make her our servant. Is this the invitation which the master gives his slaves ? Is it his aim to awaken the powers of those on whom he lays his burdens, and to give them increasing mastery over himself ? Is it not his aim to curb their wills, break their spirits, and shut them up for ever in the same narrow and degrading work ? Oh, let not nature be profaned, let not her parental rule be blasphemed, by comparing with her the slave-holder !

2. Having considered the moral influence of slavery, I proceed to consider its Intellectual influence, another great topic. God gave us intellectual power, that it should be cultivated; and a system which degrades it, and can only be upheld by its depression, opposes one of his most benevolent designs. Reason is God's image in man, and the capacity of acquiring truth is among his best inspirations. To call forth the intellect is a principal purpose of the circumstances in which we are placed, of the child's connection with the parent, and of the necessity laid on him in maturer life to provide for himself and others. The education of the intellect is not confined to youth; but the various experience of later years does vastly more than books and colleges to ripen and invigorate the faculties.

Now the whole lot of the slave is fitted to keep his mind in childhood and bondage. Though living in a land of light, few beams find their way to his benighted understanding. No parent feels the duty of instructing him. No teacher is provided for him, but the Driver, who breaks him, almost in childhood, to the servile tasks which are to fill up his life. No book is opened to his youthful curiosity. As he advances in years, no new excitements supply the place of teachers. He is not cast on himself, made to depend on his own energies. No stirring prizes in life awaken his dormant faculties. Fed and clothed by others like a child, directed in every step, doomed for life to a monotonous round of labour, he lives and dies without a spring to his powers, often brutally unconscious of his spiritual nature. Nor is this all. When benevolence would approach him with instruction, it is repelled. He is not allowed to be taught. The light is jealously barred out. The voice, which would speak to him as a man, is put to silence. He must not even be enabled to read the Word of God. His immortal spirit is systematically crushed.

It is said, I know, that the ignorance of the slave is necessary to the security of the master, and the quiet of the state; and this is said truly. Slavery and knowledge cannot live together. To enlighten the slave, is to break

his chain. To make him harmless, he must be kept blind. He cannot be left to read, in an enlightened age, without endangering his master; for what can he read which will not give, at least, some hint of his wrongs? Should his eye chance to fall on the "Declaration of Independence," how would the truth glare on him, that "all men are born free and equal!" All knowledge furnishes arguments against slavery. From every subject light would break forth to reveal his inalienable and outraged rights. The very exercise of his intellect would give him the consciousness of being made for something more than a slave. I agree to the necessity laid on his master to keep him in darkness. And what stronger argument against slavery can be conceived? It compels the master to degrade systematically the mind of the slave; to war against human intelligence; to resist that improvement which is the end of the Creator. "Woe to him that taketh away the key of knowledge!" To kill the body is a great crime. The spirit we cannot kill, but we can bury it in death-like lethargy; and is this a light crime in the sight of its Maker?

Let it not be said, that almost everywhere the labouring classes are doomed to ignorance, deprived of the means of instruction. The intellectual advantages of the labouring freeman, who is entrusted with the care of himself, raise him far above the slave; and, accordingly, superior minds are constantly seen to issue from the less educated classes. Besides, in free communities, philanthropy is not forbidden to labour for the improvement of the ignorant. The obligation of the prosperous and instructed to elevate their less favoured brethren, is taught, and not taught in vain. Benevolence is making perpetual encroachments on the domain of ignorance, and crime. In communities, on the other hand, cursed with slavery, half the population, sometimes more, are given up, intentionally and systematically, to hopeless ignorance. To raise this mass to intelligence and self-government is a crime. The sentence of perpetual degradation is passed on a large portion of the human race. In this view, how great the ill desert of slavery!

3. I proceed, now, to the Domestic influences of slavery ; and here we must look for a dark picture. Slavery virtually dissolves the domestic relations. It ruptures the most sacred ties on earth. It violates home. It lacerates the best affections. The domestic relations precede, and, in our present existence, are worth more than all our other social ties. They give the first throb to the heart, and unseal the deep fountains of its love. Home is the chief school of human virtue. Its responsibilities, joys, sorrows, smiles, tears, hopes, and solitudes, form the chief interests of human life. Go where a man may, home is the centre to which his heart turns. The thought of his home nerves his arm and lightens his toil. For that his heart yearns, when he is far off. There he garners up his best treasures. God has ordained for all men alike the highest earthly happiness, in providing for all the sanctuary of home. But the slave's home does not merit the name. To him it is no sanctuary. It is open to violation, insult, outrage. His children belong to another, are provided for by another, are disposed of by another. The most precious burden with which the heart can be charged, the happiness of his child, he must not bear. He lives not for his family, but for a stranger. He cannot improve their lot. His wife and daughter he cannot shield from insult. They may be torn from him at another's pleasure, sold as beasts of burden, sent he knows not whither, sent where he cannot reach them, or even interchange inquiries and messages of love. To the slave, marriage has no sanctity. It may be dissolved in a moment at another's will. His wife, son, and daughter may be lashed before his eyes, and not a finger must be lifted in their defence. He sees the scar of the lash on his wife and child. Thus the slave's home is desecrated. Thus the tenderest relations, intended by God equally for all, and intended to be the chief springs of happiness and virtue, are sported with wantonly and cruelly. What outrage so great as to enter a man's house, and tear from his side the beings whom God has bound to him by the holiest ties ? Every man can make the case his own. Every mother can bring it home to her own heart.

And let it not be said, that the slave has not the sensibilities of other men. Nature is too strong even for slavery to conquer. Even the brute has the yearnings of parental love. But suppose that the conjugal and parental ties of the slave may be severed without a pang. What a curse must be slavery, if it can so blight the heart with more than brutal insensibility, if it can sink the human mother below the polar she-bear, which "howls and dies for her sundered cub!" But it does not, and cannot turn the slave to stone. It leaves, at least, feeling enough to make these domestic wrongs occasions of frequent and deep suffering. Still it must do much to quench the natural affections. Can the wife, who has been brought up under influences most unfriendly to female purity and honour, who is exposed to the whip, who may be torn away at her master's will, and whose support and protection are not committed to a husband's faithfulness; can such a wife, if the name may be given her, be loved and honoured as a woman should be? On man the love, which should bind together man and his offspring, be expected under an institution which subverts, in a great degree, filial dependence and parental authority and care? Slavery withers the affections and happiness of home at their very root, by tainting female purity. Woman, brought up in degradation, placed under another's power, and at another's disposal, and never taught to look forward to the happiness of an inviolate, honourable marriage; can hardly possess the feelings and virtues of her sex. A blight falls on her in her early years. Those who have daughters, can comprehend her lot. In truth, licentiousness among bond and free is the natural issue of all polluting slavery. Domestic happiness perishes under its touch, both among bond and free.

How wonderful is it, that, in civilized countries, men can be so steeled by habit as to invade, without remorse, the peace, purity, and sacred relations of domestic life, as to put asunder those whom God has joined together, as to break up households by processes more painful than death! And this is done for pecuniary profit! What! Can men, having human feeling, grow rich by the deso-

lation of families? We hear of some of the Southern States enriching themselves by breeding slaves for sale. Of all the licensed occupations of society, this is the most detestable. What! Grow men like cattle! Rear human families, like herds of swine, and then scatter them to the four winds for gain! Among the imprecations uttered by man on man, is there one more fearful, more embittering, than the sighing of the mother bereft of her child by unfeeling cupidity? If blood cry to God, surely that sigh will be heard in heaven.

Let it not be said, that members of families are often separated in all conditions of life. Yes, but separated under the influence of love. The husband leaves wife and children, that he may provide for their support, and carries them with him in his heart and hopes. The sailor, in his lonely night-watch, looks homeward, and well-known voices come to him amidst the roar of the waves. The parent sends away his children, but sends them to prosper, and to press them again to his heart with a joy enhanced by separation. Are such the separations which slavery makes? And can he, who has scattered other families, ask God to bless his own?

4. I proceed to another important view of the evils of slavery. Slavery produces and gives license to Cruelty. By this it is not meant that cruelty is the universal habit, unfailing result. Thanks to God, Christianity has not entered the world in vain.* Where it has not cast down, it has mitigated bad institutions. Slavery in this country differs widely from that of ancient times, and from that which the Spaniards imposed on the aborigines of South America. There is here an increasing disposition to multiply the comforts of the slaves, and in this let us rejoice. At the same time, we must remember, that under the light of the present day, and in a country where Christianity and the rights of men are understood, a diminished severity may contain more guilt than the

[See Edwards' Inquiry into the State of Slavery in the early and middle ages of the Christian era.—STUDENTS' Cabinet Library of Useful Tracts, No. XVIII.]

ferocity of darker ages. Cruelty in its lighter forms is now a greater crime than the atrocious usages of antiquity at which we shudder. "The times of that ignorance God winked at, but *now* he calleth men everywhere to repent." It should also be considered, that the slightest cruelty to the slave is an aggravated wrong, because he is unjustly held in bondage—unjustly held as property. We condemn the man who enforces harshly a righteous claim. What, then, ought we to think of lashing and scarring fellow-creatures, for the purpose of upholding an unrighteous, usurped power, of extorting labour which is not our due?

I have said that cruelty is not the habit of the Slave States of this country. Still that it is frequent, we cannot doubt. Reports, which harrow up our souls, come to us from that quarter; and we know that they must be essentially correct, because it is impossible that a large part, perhaps the majority, of the population of a country can be broken to passive, unlimited submission, without examples of terrible severity.

Let it not be said, as is sometimes done, that cruel deeds are perpetrated everywhere else, as well as in slave-countries. Be it so; but in all civilized nations unscourged by slavery, a principal object of legislation is to protect every man from cruelty, and to bring every man to punishment who wantonly tortures or wounds another; whilst slavery plucks off restraint from the ferocious, or leaves them to satiate their rage with impunity. Let it not be said that these barbarities are regarded nowhere with more horror than at the South. Be it so: They are abhorred, but allowed. The power of individuals to lacerate their fellow-creatures is given to them by the community. The community abhors the abuse, but confers the power which will certainly be abused, and thus strips itself of all defence before the bar of Almighty Justice. It must answer for the crimes which are shielded by its laws. Let it not be said, that these cruelties are checked by the private interest of the slave-holder. Does regard to private interest save from brutal treatment the draught-horse in our streets? And

may not a vast amount of suffering be inflicted, which will not put in peril the life or strength of the slave?

To substantiate the charge of cruelty, I shall not, as I have said, have recourse to current reports, however well established. I am willing to dismiss them all as false. I stand on other ground. Reports may lie, but our daily experience of human nature cannot lie. I summon no witnesses, or rather I appeal to a witness everywhere present—a witness in every heart. Who, that has watched his own heart, or observed others, does not feel that man is not fit to be trusted with absolute, irresponsible power over man? It must be abused. The selfish passions and pride of our nature will as surely abuse it, as the storm will ravage, or the ocean swell and roar under the whirlwind. A being so ignorant, so headstrong, so passionate, as man, ought not to be trusted with this terrible dominion. He ought not to desire it. He ought to dread it. He ought to cast it from him, as most perilous to himself and others.

Absolute power was not meant for man. There is, indeed, an exception to this rule. There is one case in which God puts a human being wholly defenceless into another's hands—I refer to the child who is wholly subjected to the parent's will. But observe how carefully, I might almost say anxiously, God has provided against the abuse of this power. He has raised up for the child in the heart of the parent, a friend, a guardian, whom the mightiest on earth cannot resist. He has fitted the parent for this trust, by teaching him to love his offspring better than himself. No eloquence on earth is so subduing as the moaning of the infant when in pain. No reward is sweeter than that infant's smile. We say, God has put the infant into the parent's hands. Might we not more truly say, that he has put the parent into the child's power? That little being sends forth his father to toil, and makes the mother watch over him by day, and fix on him her sleepless eyes by night. No tyrant lays such a yoke. Thus God has fenced and secured from abuse the power of the parent; and yet even the parent has been known, in a moment of passion, to be

cruel to his child. Is man, then, to be trusted with absolute power over a fellow-creature, who, instead of being commended by nature to his tenderest love, belongs to a despised race—is regarded as property—is made the passive instrument of his gratification and gain? I ask no documents to prove the abuses of this power, nor do I care what is said to disprove them. Millions may rise up and tell me that the slave suffers little from cruelty. I know too much of human nature, human history, human passion, to believe them. I acquit slave-holders of all peculiar depravity. I judge them by myself. I say that absolute power always corrupts human nature more or less. I say that extraordinary, almost miraculous self-control is necessary to secure the slaveholder from provocation and passion; and is self-control the virtue which, above all others, grows up amidst the possession of irresponsible dominion? Even when the slaveholder honestly acquits himself of cruelty, he may be criminal. His own consciousness is to be distrusted. Having begun with wronging the slave, with wresting from him sacred rights, he may be expected to multiply wrongs, without thought. The degraded state of the slave may induce in the master a mode of treatment essentially inhuman and insulting, but which he never dreams to be cruel. The influence of slavery in vitiating the moral feeling and blinding men to wrong, is one of its worst evils.

But suppose the master to be ever so humane. Still, he is not always watching over his slave. He has his pleasures to attend to. He is often absent. His terrible power must be delegated. And to whom is it delegated? To men prepared to govern others, by having learned to govern themselves? To men having a deep interest in the slaves? To wise men, instructed in human nature? To Christians, trained to purity and love? Who does not know, that the office of Overseer is among the last which an enlightened, philanthropic, self-respecting man would choose? Who does not know, how often the overseer pollutes the plantation by his licentiousness, as well as scourges it by his severity? In the hands of such

a man the lash is placed. To such a man is committed the most fearful trust on earth! For his cruelties the master must answer, as truly as if they were his own. Nor is this all. The master does more than delegate his power to the overseer. How often does he part with it wholly to the slave-dealer! And has he weighed the responsibility of such a transfer? Does he not know, that, in selling his slaves into merciless hands, he is merciless himself, and must give an account to God for every barbarity of which they become the victims? The notorious cruelty of the slave-dealers can be no false report, for it belongs to their vocation. These are the men, who throng and defile our seat of government, whose slave-markets and slave-dungeons turn to mockery the language of freedom in the halls of Congress, and who make us justly the by-word and the scorn of the nations. Is there no cruelty in putting slaves under the bloody lash of the slave-dealer, to be driven like herds of cattle to distant regions, and there to pass into the hands of strangers, without a pledge of their finding justice or mercy? What heart, not seared by custom, would not recoil from such barbarity?

It has been seen that I do not ground my argument at all on cases of excessive cruelty. I should attach less importance to these than do most persons, even were they more frequent. They form a very, very small amount of suffering, compared with what is inflicted by abuses of power too minute for notice. Blows, insults, privations, which make no noise, and leave no scar, are incomparably more destructive of happiness than a few brutal violences which move general indignation. A weak, despised being, having no means of defence or redress, living in a community armed against his rights, regarded as property, and as bound to entire, unresisting compliance with another's will, if not subjected to inflictions of ferocious cruelty, is yet exposed to less striking and shocking forms of cruelty, the amount of which must be a fearful mass of suffering.

But could it be proved that there are no cruelties in slave-countries, we ought not then to be more reconciled

to slavery than we now are. For what would this show? That cruelty is not needed. And why not needed? Because the slave is entirely subdued to his lot. No man will be wholly unresisting in bondage, but he who is thoroughly imbued with the spirit of a slave. If the coloured race never need punishment, it is because the feelings of men are dead within them, because they have no consciousness of rights, because they are cowards, without respect for themselves, and without confidence in the sharers of their degraded lot. The quiet of slavery is like that which the Roman legions left in ancient Britain, the stillness of death. Why were the Romans accustomed to work their slaves in chains by day, and confine them in dungeons by night? Not because they loved cruelty for its own sake; but because their slaves were stung with a consciousness of degradation, because they brought from the forests of Dacia some rude ideas of human dignity, or from civilized countries some experience of social improvements, which naturally issued in violence and exasperation. They needed cruelty, for their own wills were not broken to another's, and the spirit of freemen was not wholly gone. The slave *must* meet cruel treatment either inwardly or outwardly. Either the soul or the body must receive the blow. Either the flesh must be tortured or the spirit be struck down. Dreadful alternative to which slavery is reduced!

5. I proceed to another view of the evils of slavery. I refer to its influence on the Master. This topic cannot, perhaps, be so handled as to avoid giving offence; but without it an imperfect view of the subject would be given. I will pass over many views. I will say nothing of the tendency of slavery to unsettle the ideas of Right in the slave-holder, to impair his convictions of Justice and Benevolence; or of its tendency to associate with labour ideas of degradation, and to recommend idleness as an honourable exemption. I will confine myself to two considerations.

The first is, that slavery, above all other influences, nourishes the passion for power and its kindred vices.

There is no passion which needs a stronger curb. Men's worst crimes have sprung from the desire of being masters, of bending others to their yoke. And the natural tendency of bringing others into subjection to our absolute will, is to quicken into fearful activity the imperious, haughty, proud, self-seeking propensities of our nature. Man cannot, without imminent peril to his virtue, own a fellow-creature, or use the word of absolute command to his brethren. God never delegated this power. It is a usurpation of the Divine dominion, and its natural influence is to produce a spirit of superiority to Divine as well as to human laws.

Undoubtedly this tendency is in a measure counteracted by the spirit of the age and the genius of Christianity, and in conscientious individuals it may be wholly overcome; but we see its fruits in the corruptions of moral sentiment which prevail among slave-holders. A quick resentment of whatever is thought to encroach on personal dignity, a trembling jealousy of reputation, vehemence of the vindictive passions, and contempt of all laws, human and divine, in retaliating injury,—these take rank among the virtues of men whose self-estimation has been fed by the possession of absolute power.

Of consequence, the direct tendency of slavery is to annihilate the control of Christianity. Humility is by eminence the spirit of Christianity. No vice was so severely rebuked by our Lord, as the passion for ruling over others. A deference towards all human beings as our brethren, a benevolence which disposes us to serve rather than to reign, to concede our own rather than to encroach on others' rights, to forgive, not avenge wrongs, to govern our own spirits instead of breaking the spirit of an inferior or foe,—this is Christianity; a religion too high and pure to be understood and obeyed any where as it should be, but which meets singular hostility in the habits of mind generated by slavery.

The slave-holder, indeed, values himself on his loftiness of spirit. He has a consciousness of dignity, which imposes on himself and others. But truth cannot stoop to this lofty mien. Truth, moral, Christian truth, con-

demns it, and condemns those who bow to it. Self-respect, founded on a consciousness of our moral nature and immortal destiny, is indeed a noble principle; but this sentiment includes, as a part of itself, respect for all who partake our nature. A consciousness of dignity, founded on the subjection of others to our absolute will, is inhuman and unjust. It is time that the teachings of Christ were understood. In proportion as a man acquires a lofty bearing from the habit of command over wronged and depressed fellow-creatures, so far he casts away true honour—so far he has fallen in the sight of God and Virtue.

I approach a more delicate subject, and one on which I shall not enlarge. To own the persons of others, to hold females in slavery, is necessarily fatal to the purity of a people. That unprotected females, stripped by their degraded condition of woman's self-respect, should be used to minister to other passions in men than the love of gain, is next to inevitable. Accordingly, in such a community, the reins are given to youthful licentiousness. Youth, everywhere in peril, is in these circumstances urged to vice with a terrible power. And the evil cannot stop at youth. Early licentiousness is fruitful of crime in mature life. How far the obligation to conjugal fidelity, the sacredness of domestic ties, will be revered amidst such habits, such temptations, such facilities to vice, as are involved in slavery, needs no exposition. So sure and terrible is retribution even in this life! Domestic happiness is not blighted in the slave's hut alone. The master's infidelity sheds a blight over his own domestic affections and joys. Home, without purity and constancy, is spoiled of its holiest charm and most blessed influences. I need not say, after the preceding explanations, that this corruption is far from being universal. Still, a slave-country reeks with licentiousness. It is tainted with a deadlier pestilence than the plague.

But the worst is not told. As a consequence of criminal connections, many a master has children born into slavery. Of these most, I presume, receive protection, perhaps indulgence, during the life of the fathers; but at

their death, not a few are left to the chances of a cruel bondage. These cases must have increased since the difficulties of emancipation have been multiplied. Still more : it is to be feared that there are cases in which the master puts his own children under the whip of the overseer, or else sells them, to undergo the miseries of bondage among strangers. I should rejoice to learn that my impressions on this point are false. If they be true, then our own country, calling itself enlightened and Christian, is defiled with one of the greatest enormities on earth. We send missionaries to heathen lands. Among the pollutions of heathenism, I know nothing worse than this. The heathen, who feasts on his country's foe, may hold up his head by the side of the Christian, who sells his child for gain—sells him to be a slave. God forbid that I should charge this crime on a people ! But however rarely it may occur, it is a fruit of slavery, an exercise of power belonging to slavery, and no laws restrain or punish it. Such are the evils which spring naturally from the licentiousness generated by slavery.

6. I cannot leave the subject of the evils of slavery without saying a word of its Political influence. Under this head I shall not engage in discussions which belong to the economist. I shall not repeat, what has been often proved, that slave-labour is less productive than free ; nor shall I show how the ability of a community to unfold its resources in peace, and to defend itself in war must be impaired, by degrading the labouring population to a state, which takes from them motives to toil, and renders them objects of suspicion or dread. I wish only to speak of the influence of slavery on Free Institutions. This influence, we are gravely told, is favourable, and therefore I am bound to give it a brief notice. Political liberty is said to find strength and security in domestic servitude. Strange mode, indeed, of ensuring freedom to ourselves, to violate it in the persons of others ! Among the new lights of the age, the most wonderful discovery is, that to spoil others of their rights is the way to assert the sacredness of our own.

And how is slavery proved to support free institutions? Slave-holding, we are told, infuses an indomitable spirit, and this is a pledge against tyranny. But do we not know that Asia and Africa, slave-holding countries from the earliest date of history, have been paralysed for ages, and robbed of all manly force by despotism? In the feudal ages, the baron, surrounded by his serfs, had undoubtedly enough of a fiery spirit to keep him free, if this were the true defence of freedom; but gradually his pride was curbed, his power broken—a greater tyrant swallowed him up; and the descendants of nobles, who would have died sooner than brooked a master, were turned into courtiers, as pliant as their fathers had been ferocious.

But “the free states of antiquity,” we are told, “had slaves.” So had the monarchies of the same periods. With which of these institutions was slavery most congenial? To which did it most probably give support? Besides, it is only by courtesy that we call the ancient republics free. Rome in her best days was an aristocracy; nor were private rights, which it is the chief office of liberty to protect, rendered a whit more secure by the gradual triumphs of the people over the patrician power. Slavery was at all periods the curse of Rome.* The great mass of her free population, throwing almost every laborious occupation on the slaves, became an idle, licentious rabble; and this unprincipled populace, together with the slaves, furnished ready instruments for every private and public crime. When Clodius prowled the streets of Rome for the murder of Cicero and the best citizens, his train was composed in part of slaves, fit bloodhounds for his nefarious work. The Republic in its proudest days was desolated and convulsed by servile wars. Imperial Rome was overwhelmed by savage hordes for this among other reasons, that her whole peasantry

* [For a full and impartial view of this interesting subject, we refer our readers to Mr. BLAIR's “extremely sensible and scholar-like” Inquiry into the State of Slavery amongst the Romans, Edin. 1833; also to Mr. Edwards' State of Slavery in Ancient Greece and Rome, forming Nos. VII. and XVIII. of the STUDENTS' Cabinet Library of Useful Tracts.]

consisted either of slaves, or of nominal freemen degraded to a servile condition, so that her legions could be recruited only from tribes of barbarians whom she had formerly subdued.

But the great argument in favour of the political benefits of slavery remains to be stated. In plain language it amounts to this, that slavery excludes the labouring or poorer classes from the elective franchise, from political power; and it is the turbulence of these classes which is supposed to constitute the chief peril of liberty. But in slave-holding communities are there no distinctions of condition among the free? Are none comparatively poor? Is there no democracy? Was not Athens, crowded as she was with slaves, the most turbulent of democracies? And farther, do not the idleness and impatience of restraint, into which the free of a slave-holding community naturally fall, generate an intenser party-spirit, fiercer political passions, and more desperate instruments of ambition, than can be found among the labouring classes in a community where slavery is unknown? In which of the two great divisions of our own country are political strifes most likely to be settled by the sword? In the Slave-holding States or the Free? The labouring classes, when brought up under free institutions and equal laws, are not necessarily or peculiarly disposed to abuse the elective franchise. Their daily toil, often exhausting, secures them from habitual political excitement. The most powerful spirits among them are continually rising to a prosperity which gives them an interest in public order. There is also a general diffusion of property, the result of unfettered industry, which forms a general motive to the support of the laws. It should be added, that the domestic virtues and religious sentiments, which in a Christian country spread through all ranks, and spread more widely among the industrious than the idle, are powerful checks on the passions—strong barriers against civil convulsion. Idleness, rather than toil, makes the turbulent partisan. Whoever knows the state of society in the Free States can testify, that the love of liberty, pride in our free institutions, and jealousy of rights,

are nowhere more active than in those very classes which in a slave-holding country are reduced to servitude. Undoubtedly the jealousies, passions, and prejudices of the labouring portion of the community may work evil, and even ruin to the State; and so may the luxury, the political venality, the gambling spirit of trade, and the cupidity to be found in other ranks or conditions. If freedom must be denied wherever it will be endangered, then every class in society must be reduced to slavery.

Free institutions rest on two great political virtues—the love of liberty and the love of order. The slave-holder (I mean the slave-holder by choice) is of necessity more or less wanting in both. How plain is it that no man can love liberty with a true love, who has the heart to wrest it from others! Attachment to freedom does not consist in spurning indignantly a yoke prepared for our own necks; for this is done even by the savage and the beast of prey. It is a moral sentiment, an impartial desire and choice that others as well as ourselves may be protected from every wrong—may be exempted from every unjust restraint. Slave-holding, when perpetuated selfishly and from choice, is at open war with this generous principle. It is a plain, habitual contempt of human rights, and of course impairs that sense of their sanctity which is their best protection. It offers, every day and hour, a precedent of usurpation to the ambitious. It creates a caste with despotic powers; and under such guardians is liberty peculiarly secure? It creates a burning zeal for the rights of a privileged class, but not for the Rights of Men. These the voluntary slave-holder casts down by force; and, in the changes of human affairs, the time may not be distant when he will learn that force, accustomed to triumph over right, is prone to leap every bound, and to make the proud as well as abject stoop to its sway.

Slavery is also hostile to the love of order, which, in union with the love of liberty, is the great support of free institutions. Slave-holding in a republic tends directly to lawlessness. It gives the habit of command, not of obedience. The absolute master is not likely to distin-

guish himself by subjection to the civil power. The substitution of passion and self-will for law is nowhere so common as in the Slave-holding States. In these it is thought honourable to rely on one's own arm, rather than on the magistrate, for the defence of many rights. In some, perhaps many, districts, the chief peace-officer seems to be the weapon worn as part of the common dress; and the multitude seem to be more awed by one another's passions, than by the authority of the State. Such communities have no pledge of stable liberty. Reverence for the laws, as manifestations of the public will, is the very spirit of free institutions. Does this spirit find its best nutriment in the habits and feelings generated by slavery?

Slavery is a strange element to mix up with free institutions. It cannot but endanger them. It is a pattern for every kind of wrong. The slave brings insecurity on the free. Whoever holds one human being in bondage, invites others to plant the foot on his own neck. Thanks to God, not one human being can be wronged with impunity. The liberties of a people ought to tremble until every man is free. Tremble they will. Their true foundation is sapped by the legalized degradation of a single innocent man to slavery. That foundation is impartial justice—is respect for human nature—is respect for the rights of every human being.

I have endeavoured, in these remarks, to show the hostility between slavery and free institutions. If, however, I err, if these institutions cannot stand without slavery for their foundation, then I say, Let them fall. Then they ought to be buried in perpetual ruins. Then the name of republicanism ought to become a by-word and reproach among the nations. Then monarchy, limited as it is in England, is incomparably better and happier than our more popular forms. Then despotism, as it exists in Prussia, where equal laws are in the main administered with impartiality, ought to be preferred. A republican government, bought by the sacrifice of half or more than half of a people, by stripping them of their most sacred rights, by degrading them to a brutal condi-

tion, would cost too much. A freedom so tainted with wrong ought to be our abhorrence. They who tell us that slavery is a necessary condition of a republic, do not justify the former, but pronounce a sentence of reprobation on the latter. If they speak truth, we are bound as a people to seek more just and generous institutions, under which the rights of all will be secure.

I have now placed before the reader the chief evils of slavery. We are told, however, that these are not without mitigation—that slavery has advantages which do much to counterbalance its wrongs and pains. Not a few are partially reconciled to the institution, by the language of confidence in which its benefits are sometimes announced. I shall therefore close this chapter with a very brief consideration of what are thought to be the advantages of slavery.

It is often said, that the slave does less work than the free labourer; he bears a lighter burden than liberty would lay on him. Perhaps this is generally true; yet, when circumstances promise profit to the master, from the imposition of excessive labour, the slave is not spared. In the West Indies, the terrible waste of life among the over-worked cultivators, required large supplies from Africa to keep up the failing population. In this country it is probably true that the slave works less than the free labourer; but it does not therefore follow that his work is lighter. For what is it that lightens toil? It is Hope—it is Love—it is Strong Motive. That labour is light which we do from the heart, to which a great good quickens us, which is to better our lot. That labour is light which is to comfort, adorn, and cheer our homes—to give instruction to our children—to solace the declining years of a parent—to give to our grateful and generous sentiments the means of exertion. Great efforts from great motives is the best definition of a happy life. The easiest labour is a burden to him who has no motive for performing it. How wearisome is the task imposed by another and wrongfully imposed! The slave cannot easily be made to do a freeman's work, and why? Because he wants a freeman's spirit, because the spring of

labour is impaired within him, because he works as a machine, not a free agent. The compulsion, under which he toils for another, takes from labour its sweetness—makes the daily round of life arid and dull—makes escape from toil the chief interest of life.

We are further told, that the slave is freed from all care, that he is sure of future support, that when old he is not dismissed to the poor-house, but fed and sheltered in his own hut. This is true; but it is also true that nothing can be gained by violating the great laws and essential rights of our nature. The slave, we are told, has no care, his future is provided for. Yet God created him to provide for the future, to take care of his own happiness; and he cannot be freed from this care without injury to his moral and intellectual life. Why has God given foresight and power over the future, but to be used? Is it a blessing to a rational creature to be placed in a condition which chains his faculties to the present moment, which leaves nothing before him to rouse the intellect or touch the heart? Be it also remembered, that the same provision, which relieves the slave from anxiety, cuts him off from hope. The future is not, indeed, haunted by spectres of poverty, nor is it brightened by images of joy. It stretches before him sterile, monotonous, expanding into no refreshing verdure, and sending no cheering whisper of a better lot.

It is true that the free labourer may become a pauper; and so may the free rich man, both of the North and the South. Still, our capitalists never dream of flying to slavery as a security against the almshouse. Freedom undoubtedly has its perils. It offers nothing to the slothful and dissolute. Among a people left to seek their own good in their own way, some of all classes fall from vice, some from incapacity, some from misfortune. All classes will furnish members to the body of the poor. But in this country, the number is small, and ought constantly to decrease. The evil, however lamentable, is not so remediless and spreading as to furnish a motive for reducing half the population to chains. Benevolence does much to mitigate it. The best minds are inquiring how

it may be prevented, diminished, removed. It is giving excitement to a philanthropy, which creates out of misfortune new bonds of union between man and man.

Our slave-holding brethren, who tell us that the condition of the slave is better than that of the free labourer at the North, talk ignorantly and rashly. They do not, cannot know, what to us is matter of daily observation, that from the families of our farmers and mechanics have sprung our most distinguished men, men who have done most for science, arts, letters, religion, and freedom; and that the noblest spirits among us would have been lost to their country and mankind, had the labouring class here been doomed to slavery. They do not know, what we rejoice to tell them, that this class partakes largely of the impulse given to the whole community; that the means of intellectual improvement are multiplying to the laborious, as fast as to the opulent; that our most distinguished citizens meet them as brethren, and communicate to them, in public discourses, their own most important acquisitions. Undoubtedly, the Christian, republican spirit is not working, even here, as it should. The more improved and prosperous classes have not yet learned that it is their great mission to elevate, morally and intellectually, the less advanced classes of the community; but the great truth is more and more recognized, and accordingly a new era may be said to be opening on society.

It is said, however, that the slave, if not to be compared to the free labourer at the North, is in a happier condition than the Irish peasantry. Let this be granted. Let the security of the peasant's domestic relations, let his church, and his school-house, and his faint hope of a better lot pass for nothing. Because Ireland is suffering from the misgovernment and oppression of ages, does it follow that a less grinding oppression is a good? Besides, are not the wrongs of Ireland acknowledged? Is not British legislation labouring to restore her prosperity? Is it not true, that, whilst the slave's lot admits no important change, the most enlightened minds are at work to confer on the Irish peasant the blessings of education,

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of equal laws, of new springs to exertion, of new sources of wealth? Other men, however fallen, may be lifted up. An immoveable weight presses on the slave.

But still we are told, the slave is gay. He is not as wretched as our theories teach. After his toil, he sings, he dances, he gives no signs of an exhausted frame or gloomy spirit. The slave happy! Why, then, contend for rights? Why follow with beating hearts, the struggles of the patriot for freedom? Why canonize the martyr to freedom? The slave happy! Then happiness is to be found in giving up the distinctive attributes of a man; in darkening intellect and conscience; in quenching generous sentiments; in servility of spirit; in living under a whip; in having neither property nor rights; in holding wife and child at another's pleasure; in toiling without hope; in living without an end! The slave, indeed, has his pleasures. His animal nature survives the injury to his rational and moral powers; and every animal has its enjoyments. The kindness of Providence allows no human being to be wholly divorced from good. The lamb frolics; the dog leaps for joy; the bird fills the air with cheerful harmony; and the slave spends his holiday in laughter and the dance. Thanks to Him who never leaves himself without witness; who cheers even the desert with spots of verdure; and opens a fountain of joy in the most withered heart! It is not possible, however, to contemplate the occasional gaiety of the slave without some mixture of painful thought. He is gay, because he has not learned to think; because he is too fallen to feel his wrongs; because he wants just self-respect. We are grieved by the gaiety of the insane. There is a sadness in the gaiety of him whose lightness of heart would be turned to bitterness and indignation, were one ray of light to awaken in him the spirit of a man.

That there are those among the free, who are more wretched than slaves, is undoubtedly true; just as there is incomparably greater misery among men than among brutes. The brute never knows the agony of a human spirit torn by remorse, or wounded in its love. But

would we cease to be human, because our capacity for suffering increases with the elevation of our nature? All blessings may be perverted, and the greatest perverted most. Were we to visit a slave-country, undoubtedly the most miserable human beings would be found among the free; for among them the passions have wider sweep, and the power they possess may be used to their own ruin. Liberty is not a necessity of happiness. It is only a means of good. It is a trust which may be abused. Are all such trusts to be cast away? Are they not the greatest gifts of Heaven?

But the slave, we are told, often manifests affection to his master, grieves at his departure, and welcomes his return. I will not endeavour to explain this, by saying that the master's absence places the slave under the over-seer. Nor will I object, that the slave's propensity to steal from his master, his need of the whip to urge him to toil, and the dread of insurrection which he inspires, are signs of any thing but love. There is, undoubtedly, much more affection in this relation, than could be expected. Of all races of men, the African is the mildest and most susceptible of attachment. He loves, where the European would hate. He watches the life of a master, whom the North-American Indian, in like circumstances, would stab to the heart. The African is affectionate. Is this a reason for holding him in chains? We cannot, however, think of this most interesting feature of slavery with unmixed pleasure. It is the curse of slavery, that it can touch nothing which it does not debase. Even love, that sentiment given us by God to be the germ of a divine virtue, becomes in the slave a weakness, almost a degradation. His affections lose much of their beauty and dignity. He ought, indeed, to feel benevolence towards his master; but to attach himself to a man who keeps him in the dust, and denies him the rights of a man; to be grateful and devoted to one who extorts his toil, and debases him into a chattel; this has a taint of servility, which makes us grieve whilst we admire. However, we would not diminish the attachment of the slave. He is the happier for his generosity.

Let him love his master, and let the master win love by kindness. We only say, let not this manifestation of a generous nature in the slave be turned against him. Let it not be made an answer to an exposition of his wrongs. Let it not be used as a weapon for his perpetual degradation.

But the slave, we are told, is taught Religion. This is the most cheering sound which comes to us from the land of bondage. We are rejoiced to learn that any portion of the slaves are instructed in that truth, which gives inward freedom. They hear at least one voice of deep, genuine love, the voice of Christ; and read in his cross what all other things hide from them, the unutterable worth of their spiritual nature. This portion, however, is small. The greater part are still buried in heathen ignorance. Besides, religion, though a great good, can hardly exert its full power on the slave. Will it not be taught to make him obedient to his master, rather than to raise him to the dignity of a man? Is slavery, which tends so proverbially to debase the mind, the preparation for spiritual truth? Can the slave comprehend the principle of Love, the essential principle of Christianity, when he hears it from the lips of those whose relations to him express injustice and selfishness? But suppose him to receive Christianity in its purity, and to feel all its power. Is this to reconcile us to slavery? Is a being, who can understand the sublimest truth which has ever entered the human mind, who can love and adore God, who can conform himself to the celestial virtue of the Saviour, for whom that Saviour died, to whom heaven is opened, whose repentance now gives joy in heaven,—is such a being to be held as property, driven by force as the brute, and denied the rights of man by a fellow-creature, by a professed disciple of the just and merciful Saviour? Has he a religious nature, and dares any one hold him as a slave?

I have now completed my views of the evils of slavery, and have shown how little they are mitigated by what are thought its advantages. In this whole discussion I have cautiously avoided quoting particular examples of

its baneful influences. I have not brought together accounts of horrible cruelty which come to us from the South. I have confined myself to the natural tendencies of slavery, to evils bound up in its very nature, which, as long as man is man, cannot be separated from it. That these evils are unmixed, I do not say. More or less of good may often be found in connection with them. No institution, be it what it may, can make the life of a human being wholly evil, or cut off every means of improvement. God's benevolence triumphs over all the perverseness and folly of man's devices. He sends a cheering beam into the darkest abode. The slave has his hours of exhilaration. His hut occasionally rings with thoughtless mirth. Among this class, too, there are and must be, occasionally, higher pleasures. God is no respecter of persons; and in some slaves there is a happy nature which no condition can destroy, just as among children we find some whom the worst education cannot spoil. The African is so affectionate, imitative, and docile, that in favourable circumstances he catches much that is good; and accordingly the influence of a wise and kind master will be seen in the very countenance and bearing of his slaves. Among this degraded people, there are occasionally, examples of superior intelligence and virtue, showing the groundlessness of the opinion that they are incapable of filling a higher rank than slavery, and showing that human nature is too generous and hardy to be wholly destroyed in the most unpropitious state. We also witness in this class, and very often, a superior physical development, a grace of form and motion, which almost extorts a feeling approaching respect. I mean not to affirm that slavery excludes all good, for human life cannot long endure under the privation of every thing happy and improving. I have spoken of its natural tendencies and results. These are wholly and only evil.

I am aware that it will be replied to the views now given of slavery, that persons living at a distance from it cannot comprehend it,—that its true character can be learned only from those who know it practically, and are familiar with its operations. To this I will not reply, that

I have seen it near at hand. It is sufficient to reply, that men may lose the power of seeing an object fairly, by being too near as well as by being too remote. The slave-holder is too familiar with slavery to understand it. To be educated in injustice is almost necessarily to be blinded by it more or less. To exercise usurped power from birth is the surest way to look upon it as a right and a good. The slave-holder tells us that he only can instruct us about slavery. But suppose that we wished to learn the true character of despotism, should we go to the palace and take the despot as our teacher? Should we pay much heed to his assurance that he alone could understand the character of absolute power, and that we in a republic could know nothing of the condition of men subjected to irresponsible will? The sad influence of slavery, in darkening the mind which is perpetually conversant with it, is disclosed to us in the recent attempts made at the South to represent this institution as a good. Freemen, who would sooner die than resign their rights, talk of the happiness of those from whom every right is wrested. They talk of the slave as "property," with the same confidence as if this were the holiest claim. This is one of the mournful effects of slavery. It darkens the moral sense of the master. And can men, whose position is so unfavourable to just, impartial judgment, expect us to acquiesce in their views?

There is another reply. If the Slave-holding States expect us to admit their views of this institution, they must allow it to be freely discussed among themselves. Of what avail is their testimony in favour of slavery, when not a tongue is allowed to say a word in its condemnation? Of what use is the press, when it can publish only on one side? In large portions of the Slave-holding States, freedom of speech on this subject is at an end. Whoever should express among them the sentiments respecting slavery, which are universally adopted through the civilized world, would put his life in jeopardy—would probably be flayed or hung. On this great subject, which affects vitally their peace and prosperity, their moral and political interests, no philanthropist, who

has come to the truth, can speak his mind. Even the minister of religion, who feels the hostility between slavery and Christianity, dares not speak. His calling might not save him from popular rage. Thus slavery avenges itself. It brings the masters under despotism. It takes away that liberty which a freeman prizes as life—liberty of speech. All this, we are told, is necessary, and so it may be; but an institution imposing such a necessity cannot be a good: and one thing is plain—the testimony of men placed under such restraints cannot be too cautiously received. We have better sources of knowledge. We have the testimony of ages, and the testimony of the unchangeable principles of human nature. These assure us that slavery is “evil, and evil continually.”

I ought not to close this head without acknowledging (what I cheerfully do), that in many cases the kindness of masters does much for the mitigation of slavery. Could it be rendered harmless, the efforts of many would not be spared to make it so. It is evil, not through any singular corruption in the slave-holder, but from its own nature, and in spite of all efforts to make it a good. It is evil, not because it exists on this or that spot. Were it planted at the North, it might become a greater curse, more hardening and depraving than it now proves under a milder sky. It is not of the particular form of slavery in this country that I complain. I am willing to allow that it is here comparatively mild; that on many plantations no abuses exist, but such as are inseparable from its very nature. The mischief lies in its very nature. “Men do not gather grapes of thorns, or figs of thistles.” An institution so founded in wrong, so imbued with injustice, cannot be made a good. It cannot, like other institutions, be perpetuated by being improved. To improve it is to prepare the way for its subversion. Every melioration of the slave’s lot is a step toward freedom. Slavery is thus radically essentially evil. Every good man should earnestly pray and use every virtuous influence, that an institution so blighting to human nature may be brought to an end.

CHAPTER V.

SCRIPTURE.

Attempts are often made to support slavery by the authority of Revelation. "Slavery," it is said, "is allowed in the Old Testament, and not condemned in the New. Paul commands slaves to obey. He commands masters not to release their slaves, but to treat them justly. Therefore slavery is right, is sanctified by God's Word." In this age of the world, and amidst the light which has been thrown on the true interpretation of the Scriptures, such reasoning hardly deserves notice. A few words only will be offered in reply.

This reasoning proves too much. If usages, sanctioned in the Old Testament and not forbidden in the New, are right, then our moral code will undergo a sad deterioration. Polygamy was allowed to the Israelites, was the practice of the holiest men, and was common and licensed in the age of the Apostles. But the Apostles nowhere condemn it, nor was the renunciation of it made an essential condition of admission into the Christian church. It is true that in one passage Christ has condemned it by implication. But is not slavery condemned by stronger implication, in the many passages which make the new religion to consist in serving one another, and in doing to others what we would that they should do to ourselves? Why may not scripture be used to stock our houses with wives as well as with slaves?

Again. Paul is said to sanction slavery. Let us now ask, What was slavery in the age of Paul? It was the slavery, not so much of black as of white men, not merely of barbarians but of Greeks, not merely of the ignorant and debased, but of the virtuous, educated, and refined. Piracy and conquest were the chief means of supplying the slave-market, and they heeded neither character nor condition. Sometimes the greater part of the population of a captured city was sold into bondage, sometimes the whole, as in the case of Jerusalem. Noble and royal families, the rich and great, the learned and powerful, the

philosopher and poet, the wisest and best men, were condemned to the chain. Such was ancient slavery. And this, we are told, is allowed and confirmed by the Word of God! Had Napoleon, on capturing Berlin or Vienna, doomed most or the whole of their inhabitants to bondage; had he seized on venerable matrons, the mothers of illustrious men, who were reposing, after virtuous lives, in the bosom of grateful families; had he seized on the delicate, refined, beautiful young woman, whose education had prepared her to grace the sphere in which God had placed her, and over all whose prospects the freshest hopes and most glowing imaginations of early life were breathed; had he seized on the minister of religion, the man of science, the man of genius, the sage, the guides of the world; had he scattered these through the slave-markets of the world, and transferred them to the highest bidders at public auction, the men to be converted into instruments of slavish toil, the women into instruments of lust, and both to endure whatever indignities and tortures absolute power can inflict; we should then have had a picture, in the present age, of slavery as it existed in the time of Paul. Such slavery, we are told, was sanctioned by the Apostle! Such, we are told, he pronounced to be morally right! Had Napoleon sent some cargoes of these victims to these shores, we might have bought them and degraded the noblest beings to our lowest uses, and might have cited Paul to testify to our innocence! Were an infidel to bring this charge against the Apostle, we would say that he was labouring in his vocation; but that a professed Christian should so insult this sainted philanthropist, this martyr to truth and benevolence, is a sad proof of the power of slavery to blind its supporters to the plainest truth.

Slavery, in the age of the Apostle, had so penetrated society, was so intimately interwoven with it, and the materials of servile war were so abundant, that a religion, preaching freedom to the slave, would have shaken the social fabric to its foundation, and would have armed against itself the whole power of the State. Of consequence Paul did not assail the institution. He satisfied

himself with spreading principles, which, however slowly, could not but work its destruction. He commanded Philemon to receive his fugitive slave, Onesimus, "not as a slave, but above a slave, as a brother beloved;" and he commanded masters to give to their slaves that which was "*just and equal*,"—thus asserting for the slave the rights of a Christian and a Man; and how, in his circumstances he could have done more for the subversion of slavery, I do not see.

Let me offer another remark. The perversion of Scripture to the support of slavery is singularly inexcusable in this country. Paul not only commanded slaves to obey their masters. He delivered these precepts: "Let every soul be subject unto the higher powers; for there is no power but of God: the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation." This passage was written in the time of Nero. It teaches passive obedience to despotism more strongly than any text teaches the lawfulness of slavery. Accordingly, it has been quoted for ages by the supporters of arbitrary power, and made the stronghold of tyranny. Did our fathers acquiesce in the most obvious interpretation of this text? Because the first Christians were taught to obey despotic rule, did our fathers feel as if Christianity had stripped men of their rights? Did they argue that tyranny was to be excused, because forcible opposition to it is in most cases wrong? Did they argue that absolute power ceases to be unjust, because, as a general rule, it is the duty of subjects to obey? Did they infer that bad institutions ought to be perpetual, because the subversion of them by force will almost always inflict greater evil than it removes? No: they were wiser interpreters of God's Word. They believed that despotism was a wrong, notwithstanding the general obligation upon its subjects to obey; and that whenever a whole people should so feel the wrong as to demand its removal, the time for removing it had fully come. Such is the school in which we here have been brought up. To us, it is no

mean proof of the divine original of Christianity, that it teaches human brotherhood, and favours human rights ; and yet, on the ground of two or three passages, which admit different constructions, we make Christianity the minister of slavery, the forger of chains for those whom it came to make free.

It is a plain rule of Scriptural criticism, that particular texts should be interpreted according to the general tenor and spirit of Christianity. And what is the general, the perpetual teaching of Christianity in regard to social duty ? " All things whatsoever ye would that men should do to you, do ye even so to them ; for this is the law and the prophets." Now does not every man feel, that nothing, nothing could induce him to consent to be a slave ? Does he not feel, that, if reduced to this abject lot, his whole nature, his reason, conscience, affections, would cry out against it as the greatest of calamities and wrongs ? Can he pretend, then, that, in holding others in bondage, he does to his neighbour what he would that his neighbour should do to him ? Of what avail are a few texts, which were designed for local and temporary use, when urged against the vital, essential spirit, and the plainest precepts of our religion ?

I close this section with a few extracts from a recent work of one of our most distinguished writers ; not that I think additional arguments necessary, but because the authority of Scripture is more successfully used than any thing else to reconcile good minds to slavery.

" This very course, which the Gospel takes on this subject, seems to have been the only one that could have been taken in order to effect the universal abolition of slavery. The Gospel was designed, not for one race or for one time, but for all races and for all times. It looked, not at the abolition of this form of evil for that age alone, but for its universal abolition. Hence the important object of its author was to gain it a lodgment in every part of the known world ; so that, by its universal diffusion among all classes of society, it might quietly and peacefully modify and subdue the evil passions of men ; and thus, without violence, work a revolution in the

whole mass of mankind. In this manner alone could its object, a universal moral revolution, have been accomplished. For if it had forbidden the *evil* instead of subverting the *principle*, if it had proclaimed the unlawfulness of slavery, and taught slaves to *resist* the oppression of their masters, it would instantly have arrayed the two parties in deadly hostility throughout the civilized world; its announcement would have been the signal of servile war; and the very name of the Christian religion would have been forgotten amidst the agitations of universal bloodshed. The fact, under these circumstances, that the Gospel does not forbid slavery, affords no reason to suppose that it does not mean to prohibit it; much less does it afford ground for belief that Jesus Christ intended to *authorise it*.

“It is important to remember that two grounds of moral obligation are distinctly recognised in the Gospel. The first is our duty to man as man; that is, on the ground of the relation which men sustain to each other; the second is our duty to man as a creature of God; that is, on the ground of the relation which we all sustain to God.—Now it is to be observed, that it is precisely upon this latter ground that the slave is commanded to obey his master. It is never urged, like the duty of obedience to parents, *because it is right*, but because the cultivation of meekness and forbearance under injury will be well-pleasing unto God.—The manner in which the duty of servants or slaves is inculcated, therefore, affords no ground for the assertion that the Gospel authorises one man to hold another in bondage, any more than the command to honour the king, when that king was Nero, authorised the tyranny of the emperor; or than the command to turn the other cheek, when one is smitten, justifies the infliction of violence by an injurious man.” *

* Wayland's Elements of Moral Science, pages 225-6. The discussion of Slavery, in the chapter from which these extracts are made, is well worthy attention.

CHAPTER VI.

MEANS OF REMOVING SLAVERY.

How slavery shall be removed, is a question for the slave-holder, and one which he alone can fully answer. He alone has an intimate knowledge of the character and habits of the slaves, to which the means of emancipation should be carefully adapted. General views and principles may and should be suggested at a distance ; but the mode of applying them can be understood only by those who dwell on the spot where the evil exists. To the slave-holder belongs the duty of settling and employing the best methods of liberation, and to no other. We have no right of interference, nor do we desire it. We hold that the dangers of emancipation, if such there are, would be indefinitely increased, were the boon to come to the slave from a foreign hand, were he to see it forced on the master by a foreign power. It is of the highest importance that slavery should be succeeded by a friendly relation between master and slave ; and to produce this, the latter must see in the former his benefactor and deliverer. His liberty must seem to him an expression of benevolence and regard for his rights. He must put confidence in his superiors, and look to them cheerfully and gratefully for counsel and aid. Let him feel that liberty has been wrung from an unwilling master, who would willingly replace the chain, and jealousy, vindictiveness, and hatred would spring up, to blight the innocence and happiness of his new freedom, and to make it a peril to himself and all around him. I believe, indeed, that emancipation, though so bestowed, would be better than everlasting bondage ; but the responsibility of so conferring it is one that none of us are anxious to assume.

We cannot but fear much from the experiment now in progress in the West Indies, on account of its being the work of a foreign hand. The planters, especially of Jamaica, have opposed the mother-country with a pertinaciousness bordering on insanity ; have done much to exasperate the slaves, whose freedom they could not pre-

vent; have done nothing to prepare them for liberty; have met them with gloom on their countenances and with evil auguries on their lips; have taught them to look abroad for relief, and to see in their masters only obstructions to the amelioration of their lot. It is possible that under all these obstacles emancipation may succeed. God grant it success! If it fail, the planter will have brought the ruin very much on himself. Policy, as well as duty, so plainly taught him to take into his own hands the work which a superior power had begun, to spare no effort, no expense, for binding to him by new ties those who were to throw off their former chains, that we know not how to account for his conduct, but by supposing that his unhappy position as a slave-holder had robbed him of his reason, as well as blunted his moral sense.

In this country, no power but that of the Slave-holding States can remove the evil, and none of us are anxious to take the office from their hands. They alone can do it safely. They alone can determine and apply the true and sure means of emancipation. That such means exist, I cannot doubt; for emancipation has already been carried through successfully in other countries; and even were there no precedent, I should be sure, that, under God's benevolent and righteous government, there could not be a necessity for holding human beings in perpetual bondage. This faith, however, is not universal. Many, when they hear of the evils of slavery, say, "It is bad, but remediless. There are no means of relief." They say, in a despairing tone, "Give us your plan;" and justify their indifference to emancipation, by what they call its hopelessness. This state of mind has induced me to offer a few remarks on the means of removing slavery; not that I think of drawing up a plan; for to this I am necessarily unequal. No individual so distant can do the work, to which the whole intellect and benevolence of the South should be summoned. I wish only to suggest a few principles, which I think would ensure a happy result to the benevolent enterprise, and which may help to remove the incredulity of which I have complained.

What, then, is to be done for the removal of slavery? In the first place, the great principle, that man cannot rightfully be held as property, should be admitted by the slave-holder. As to any public forms of setting forth this principle, they are of little or no moment, provided it be received into the mind and heart. The slave should be acknowledged as a partaker of a common nature, as having the essential rights of humanity. This great truth lies at the foundation of every wise plan for his relief. The cordial admission of it would give a consciousness of dignity, of grandeur, to efforts for emancipation. There is, indeed, a grandeur in the idea of raising more than two millions of human beings to the enjoyment of human rights, to the blessings of Christian civilization, to the means of indefinite improvement. The Slave-holding States are called to a nobler work of benevolence than is committed to any other communities. They should comprehend its dignity. This they cannot do, till the slave is truly, sincerely, with the mind and heart, recognized as a Man, till he ceases to be regarded as Property.

It may be asked, whether I intend that the slave should be immediately set free from all his present restraints. By no means. Nothing is farther from my thoughts. The slave cannot rightfully, and should not be, owned by the Individual. But, like every other citizen, he is subject to the community, and the community has a right, and is bound to continue all such restraints, as its own safety, and the well-being of the slave demand. It would be cruelty, not kindness, to the latter to give him a freedom, which he is unprepared to understand or enjoy. It would be cruelty to strike the fetters from a man, whose first steps would infallibly lead him to a precipice. The slave should not have an owner, but he should have a guardian. He needs authority to supply the lack of that discretion which he has not yet attained; but it should be the authority of a friend; an official authority, conferred by the state, and for which there should be responsibility to the state; an authority especially designed to prepare its subjects for personal freedom. The slave should not, in the first instance, be

allowed to wander at his will beyond the plantation on which he toils ; and if he cannot be induced to work by rational and natural motives, he should be obliged to labour, on the same principles on which the vagrant in other communities is confined and compelled to earn his bread. The gift of liberty would be a mere name, and worse than nominal, were he to be let loose on society, under circumstances driving him to crimes, for which he would be condemned to severer bondage than he had escaped. Many restraints must be continued ; but continued, not because the coloured race are property, not because they are bound to live and toil for an owner, but solely and wholly because their own innocence, security, and education, and the public order and peace, require them, during the present incapacity, to be restrained. It should be remembered, that this incapacity is not their fault, but their misfortune ; that not they, but the community, are responsible for it ; and that the community cannot, without crime, profit by its own wrong. If the government should make any distinction among the citizens, it should be in behalf of the injured. Instead of urging the past existence of slavery, and the incapacity which it has induced, as apologies, or reasons for continuing the yoke, the community should find in these very circumstances new obligations to effort for the wronged.

There is but one weighty argument against immediate emancipation, namely, that the slave would not support himself and his children by honest industry ; that, having always worked on compulsion, he will not work without it ; that, having always laboured from another's will, he will not labour from his own ; that there is no spring of exertion in his own mind ; that he is unused to forethought, providence, and self-denial, and the responsibilities of domestic life ; that freedom would produce idleness ; idleness, want ; want, crime ; and that crime, when it should become the habit of numbers, would bring misery, perhaps ruin, not only on the offenders, but the state. Here lies the strength of the argument for continuing present restraint. Give the slaves disposition and power to support themselves and their families by honest

industry, and complete emancipation should not be delayed one hour.

The great step, then, towards the removal of slavery, is to prepare the slaves for self-support. And this work seems attended with no peculiar difficulty. The coloured man is not a savage, to whom toil is torture, who has centered every idea of happiness and dignity in a wild freedom, who must exchange the boundless forest for a narrow plantation, and bend his proud neck to an unknown yoke. Labour was his first lesson, and he has been repeating it all his life. Can it be a hard task to teach him to labour for himself, to work from impulses in his own breast?

Much may be done at once to throw the slave on himself, to accustom him to work for his own and his family's support, to awaken forethought, and strengthen the habit of providing for the future. On every plantation there are slaves, who would do more for wages, than from fear of punishment. There are those, who, if entrusted with a piece of ground, would support themselves, and pay a rent in kind. There are those, who, if moderate task-work were given them, would gain their whole subsistence in their own time. Now every such man ought to be committed very much to himself. It is a crime to subject to the whip, a man who can be made to toil from rational and honourable motives. This partial introduction of freedom would form a superior class among the slaves, whose example would have immense moral power on those who needed compulsion. The industrious and thriving would give an impulse to the whole race. It is important that the property thus earned by the slave, should be made as sacred as that of any other member of the community, and for this end he should be enabled to obtain redress of wrongs. In case of being injured by his master in this or in any respect, he should either be set free, or, if unprepared for liberty, should be transferred to another guardian. This system may seem to many to be attended with insuperable difficulties; but if established and watched over by a community sincerely desirous of emancipation, (and no other influence can

establish it here,) it would find in public sentiment, even more than in law, the means of execution.

As another means of raising the slave and fitting him to act from higher motives than compulsion, a system of bounties and rewards should be introduced. New privileges, increased indulgences, honourable distinctions, expressions of respect, should be awarded to the honest and industrious. No people are more alive to commendation and honourable distinction than the coloured race. Prizes for good conduct, adapted to their tastes and character, might in a good degree supersede the lash. The object is to bring the slave to labour from other motives than brutal compulsion. Such motives may easily be found, if the end be conscientiously proposed.

One of the great means of elevating the slave, and calling forth his energies, is to place his domestic relations on new ground. This is essential. We wish him to labour for his family. Then he must have a family to labour for. Then his wife and children must be truly his own. Then his home must be inviolate. Then the responsibilities of a husband and father must be laid on him. It is agreed that he will be fit for freedom as soon as the support of his family shall become his habit and his happiness; and how can he be brought to this condition, as long as he shall see no sanctity in the marriage bond—as long as he shall see his wife and his children exposed to indignity and to sale—as long as their support shall not be intrusted to his care? No measure for preparing the slave for liberty can be so effectual as the improvement of his domestic lot. The whole power of religion should be employed to impress him with the sacredness and duties of marriage. The chaste and the faithful in this connection should receive open and strong marks of respect. They should be treated as at the head of their race. The husband and wife, who prove false to each other, and who will not labour for their children, should be visited with the severest rebuke. To create a sense of domestic obligation, to awaken domestic affections, to give the means of domestic happiness, to fix deeply a conviction of the indissolubleness of marriage, and of the solemnity

of the parental relation—these are the essential means of raising the slave to a virtuous and happy freedom. All other men labour for their families; and so will the slave, if the sentiments of a man be cherished in his breast. We keep him in bondage, because, if free, he will leave his wife and children to want; and this bondage breaks down all the feelings and habits which would incite him to toil for their support. Not a step will be taken towards the preparation of the slave for voluntary labour, till his domestic rights be respected. The violation of these cries to God, more than any other evil of his lot.

To carry this and all other means of improvement into effect, it is essential that the slave should no longer be bought and sold. As long as he is made an article of merchandise, he cannot be fitted for the offices of a man. He will have little motive to accumulate comforts and ornaments in his hut, if at any moment he may be torn from it. While treated as property, he will have little encouragement to accumulate property, for it cannot be secure. While his wife and children may be exposed at auction, and carried he knows not where, can he be expected to feel and act as a husband and father? It is time that this Christian and civilized country should no longer be dishonoured by one of the worst usages of barbarism. Break up the slave-market, and one of the chief obstructions to emancipation will be removed.

Let me only add, that religious instruction should go hand in hand with all other means for preparing the slave for freedom. The coloured race are said to be peculiarly susceptible of the religious sentiment. If this be addressed wisely and powerfully, if the slave be brought to feel his relation and accountableness to God, and to comprehend the spirit of Christianity, he is fit for freedom. To accomplish this work, perhaps preaching should not be the only or chief instrument. Were the coloured population to be assembled into Sunday schools, and were the whites to become their teachers, a new and interesting relation would be formed between the races, and an influence be exerted which would do much to insure safety to the gift of freedom.

In these remarks, I have not intended to say that emancipation is an easy work, the work of a day, a good to be accomplished without sacrifices and toil. The coloured man is, indeed, singularly susceptible of improvement, in consequence of the strength of his propensities to imitation and sympathy. But all great changes in society have their difficulties and inconveniences, and demand patient labour. I ask for no precipitate measures, no violent changes. What is needed is, that the Slave-holding States should resolve conscientiously and in good faith to remove this greatest of moral evils and wrongs, and should bring immediately to the work their intelligence, virtue, and power. That its difficulties would yield before such energies, who can doubt? Our weakness for holy enterprises lies generally in our own reluctant wills. Breathe into men a fervent purpose, and you awaken powers before unknown. How soon would slavery disappear, were the obligation to remove it thoroughly understood and deeply felt! We are told that the Slave-holding States have recently prospered beyond all precedent. This accession to their wealth should be consecrated to the work of liberating their fellow-creatures. Not one indulgence should be added to their modes of life, until the cry of the oppressed has ceased from their fields—until the rights of every human being are restored. Government should devote itself to this as its great object. Legislatures should meet to free the slave. The church should rest not, day or night, till this stain be wiped away. Let the deliberations of the wise, the energies of the active, the wealth of the prosperous, the prayers and toils of the good, have Emancipation for their great end. Let this be discussed habitually in the family-circle, in the conference of Christians, in the halls of legislation. Let it mingle with the first thoughts of the slave-holder in the morning, and the last at night. Who can doubt that to such a spirit God would reveal the means of wise and powerful action? There is but one obstacle to emancipation, and that is the want of that spirit in which Christians and freemen should resolve to exterminate slavery.

I have said nothing of colonization among the means of removing slavery ; because I believe that to rely on it for this object, would be equivalent to a resolution to perpetuate the evil without end. Whatever good it may do abroad, (and I trust it will do much,) it promises little at home. If the Slave-holding States, however, should engage in colonization, with a firm faith in its practicableness, with an energy proportionate to its greatness, and with a sincere regard to the welfare of the coloured race, I am confident it will not fail from want of sympathy and aid on the part of the other States. In truth, these States will not withhold their hearts, or hands, or wealth, from any well-considered plan for the removal of slavery.

I have said nothing of the inconveniences and sufferings which, it is urged, will follow emancipation, be it ever so safe ; for these, if real, weigh nothing against the claims of justice. The most common objection is, that a mixture of the two races will be the result. Can this objection be urged in good faith ? Can this mixture go on faster or more criminally than at the present moment ? Can the slave-holder use the word " Amalgamation " without a blush ? Nothing, nothing can arrest this evil, but the raising of the coloured woman to a new sense of character, to a new self-respect ; and this she cannot gain but by being made free. That emancipation will have its evils, we know ; for all great changes, however beneficial, in the social condition of a people, must interfere with some interests—must bring loss or hardship to one class or another ; but the evils of slavery exceed beyond measure the greatest which can attend its removal. Let the slave-holder desire earnestly, and in the spirit of self-sacrifice, to restore freedom, to secure the rights and the happiness of the slave, and a new light will break upon his path. " Every mountain of difficulty will be brought low, and the rough places be made smooth,"—the means of duty will become clear. But without this spirit, no eloquence of man or angel can persuade the slave-holder of the safety of emancipation.

Some readers may perhaps be disappointed, that, in
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speaking of the means of removing slavery, I have suggested nothing which may be done for the cause by the friends of emancipation in the Free States. On this point my opinions may easily be gathered from what has been already said. Our proper and only means of action is, to spread the truth on the subject of slavery ; and let none condemn this means because of its gradual influence. It is not therefore less sure. No state, unless cut off like Paraguay from the communion of nations, can at the present day escape the power of strong, deep, enlightened opinion. Every State, acknowledging Christianity, encouraging education, and holding intercourse with the civilized world, must be pervaded by great and universally acknowledged truths, especially when these, as in the present case, coincide with its prosperity as well as with its honour. Let, then, the friends of freedom and humanity be true to their principles, and commend them by wise inculcation to all within their influence. From this work let it be their constant care to exclude the evil passions, which so often bring reproach and failure on a good cause. It is by calm, firm assertion of great principles, and not by personalities and vituperations, that strength is to be given to the constantly increasing reprobation of slavery through the civilized world.

Objections, however, are made to this mode of acting on slavery. We are told, that, in declaring slavery to be one of the greatest wrongs, we violate the Constitution. What ! Can it be, that a free constitution, intended to guard all rights, and especially to preserve inviolate the liberty of the press, has in any way foreclosed the discussion of a great moral and religious question ? Nothing but express language, too plain to be escaped, can justify us in fastening on this venerable instrument so palpable an inconsistency. But, instead of being embodied in plain words, the doctrine in question is at best a matter of uncertain inference. Admit such licentiousness of construction, and there is no power which may not be grafted on the Constitution ; the mercenary and ambitious may warp it into any shape to suit their designs. But on this point no laboured reasoning is necessary. It is settled

for us by the fathers of our freedom and the framers of our present government. In the period immediately succeeding the adoption of the Constitution, Franklin, the calm and sagacious, and Jay, the inflexibly just, were Presidents of Societies for the Abolition of Slavery. Societies of this description were spread over a large part of the country, and were established even in Maryland and Virginia. We have the records of their annual conventions, and among their delegates we find some of the most honoured names in our country. Those of us, whose recollections go back to that period, can bear witness to the freedom with which slavery was then discussed in conversation and by the press. The servile doctrine, which some would now fasten on the Constitution, would have been rejected with indignation by our fathers. That manly generation had not been enervated by long prosperity. The calculations of commerce and the spirit of gain had not then prescribed bounds to speech and the press.

It is further objected to the discussion of slavery, that it will incite the slaves to revolt. This objection is founded on ignorance. A book, addressed to the intelligent of this country and the world, and designed to operate on public opinion, could no more influence the slave, than a speech in an unknown tongue. Unlettered, confined to daily toil, and watched by the overseer, he is in little danger of catching the fever of liberty from discussions intended to act on the minds of the free.—This objection, if fairly carried out, is disproved by its absurdity. The amount of it is, that nothing must be published against slavery. Then the noblest and most popular works of literature must be proscribed. Then the writings of the sainted Cowper must undergo purgation; for, among the witnesses against slavery, he is perhaps the most awakening. Then the history of the American Revolution must be blotted out. Then the newspapers must beware of speaking of human rights. In truth, our liberty must be kept a secret; for the great danger of the slave-holder arises from the infusion of liberty into the whole of our social system. A grave book is a dead letter to the slave; but in our free institutions and manners, there is a living

spirit, which he can comprehend and feel. Slavery, under a free government, is a jarring element, a startling contrast; and the most effectual means of preventing disaffection among the enslaved would be, to keep all signs of liberty out of their sight, to cast society in a servile mould, to make it a consistent despotism.

A good book, expounding at once the rights and duties of the slave, if it could be brought down to his comprehension, would rather quiet than disturb him; for it would teach him that submission to wrong is often a duty, and that, in his particular case, revolt would be an infraction of Divine as well as human laws. There are, indeed, some persons among us, so uninstructed in the established principles of moral and political science, as to imagine, that, when a writer pronounces slavery an aggravated wrong, he necessarily and of course summons the slave to insurrection. Such ought to know, what is so generally understood, that insurrection against the civil power is never authorised, but in cases which exclude all other modes of relief, and which give the hope of better institutions. A book, written under the influence of this truth, were it, against all probabilities, to reach the slave, would teach him patience, not exasperation.

It may be added, that, if we must cease to write against slavery lest we stir up revolt, then we must cease to speak against it, for both must have the same tendency. Speech has wings, as well as the printed word. Sometimes the living voice is more quickening than the press. According to the objection under consideration, we must, then, shut our lips on this great subject. The condemning whisper must not be heard, lest some rash hearer should echo and spread the fatal truth. And is it come to this, that freemen must not give utterance to their deepest moral convictions? Is slavery not only to darken the South, but to spread a prison-gloom over the North? Are the Free States to renounce one of their dearest rights, because, if they speak the language of freemen, some dangerous word may chance to stray beyond their borders, and may possibly find its way to the hut of the slave? If so, all rights must be renounced, as far and as fast as the

fears, passions, and menaces of other parts of the country shall require the surrender.

Undoubtedly, if slavery be discussed, some will write about it petulantly, passionately, so as to stir up among the masters much unnecessary irritation. This evil must be expected and borne, unless we are prepared for a censorship of the press. There is no subject from which the rash can be debarred. Even the first principles of morals and religion, on which the order, safety, and happiness of society mainly rest, are sometimes covertly, sometimes directly impugned. But must nothing be written on morals and religion—must the wise and good be put to silence, because, under a system of freedom, the misguided and depraved will labour to obscure or subvert the truth? Would not the whole activity of life be arrested, if every power, which may be abused, should be renounced? Besides, is there any portion of our country so wanting in wisdom, self-respect, and common self-control, as to be driven to rash and ruinous measures by coarse invectives, which in a great degree defeat themselves by their very violence? The declamations of the passionate on the subject of slavery pass by us at the North, as “the idle wind which we regard not.” Liberty naturally runs into these extravagances; and they who would tame it by laws to such propriety of expression as never to give offence, would leave us only the name of freemen.

CHAPTER VII.

ABOLITIONISM.

The word **ABOLITIONIST**, in its true meaning, comprehends every man who feels himself bound to exert his influence for removing slavery. It is a name of honourable import, and was worn, not long ago, by such men as Franklin and Jay. Events, however, continually modify terms; and, of late, the word *Abolitionist* has been narrowed from its original import, and restricted to the members of associations formed among us to promote

Immediate Emancipation. It is not without reluctance that I give up to a small body a name which every good man ought to bear. But to make myself intelligible, and to avoid circumlocution, I shall use the word in what is now its common acceptation.

I approach this subject unwillingly, because it will be my duty to censure those, whom at this moment I would on no account hold up to public displeasure. The persecutions which the Abolitionists have suffered and still suffer, awaken only my grief and indignation, and incline me to defend them to the full extent which truth and justice will admit. To the persecuted, of whatever name, my sympathies are pledged, and especially to those who are persecuted in a cause substantially good. I would not for worlds utter a word to justify the violence recently offered to a party, composed very much of men blameless in life, and holding the doctrine of non-resistance to injuries; and of women, exemplary in their various relations, and acting, however mistakenly, from benevolent and pious impulses.

Of the Abolitionists I know very few; but I am bound to say of these, that I honour them for their strength of principle, their sympathy with their fellow-creatures, and their active goodness. As a party, they are singularly free from political and religious sectarianism, and have been distinguished by the absence of management, calculation, and worldly wisdom. That they have ever proposed or desired insurrection or violence among the slaves, there is no reason to believe. All their principles repel the supposition. It is a remarkable fact, that though the South and the North have been leagued to crush them—though they have been watched by a million of eyes—and though prejudice has been prepared to detect the slightest sign of corrupt communication with the slave—yet this crime has not been fastened on a single member of this body. A few individuals at the South have, indeed, been tortured or murdered by enraged multitudes, on the charge of stirring up revolt; but their guilt and their connection with the Abolitionists were not, and, from the circumstances of the case, could

not be established by those deliberate and regular modes of investigation, which are necessary to an impartial judgment. Crimes, detected and hastily punished by the multitude in a moment of feverish suspicion and wild alarm, are generally creatures of fear and passion. The act, which caused the present explosion of popular feeling, was the sending of pamphlets by the Abolitionists into the Slave-holding States. In so doing, they acted weakly and without decorum: but they must have been insane had they intended to stir up a servile war; for the pamphlets were sent not by stealth, but by the public mail, and not to the slaves, but to the masters—to men in public life—to men of the greatest influence and distinction. Strange incendiaries these! They flourished their firebrands about at noon-day; and, still more, put them into the hands of the very men whom it is said they wished to destroy. They are accused, indeed, of having sent some of the pamphlets to the free coloured people; and if so, they acted with great and culpable rashness. But the publicity of the whole transaction absolves them of corrupt design.

The charge of corrupt design, so vehemently brought against the Abolitionists, is groundless. The charge of fanaticism I have no desire to repel. But in the present age it will not do to deal harshly with the characters of fanatics. They form the mass of the people. Religion and Politics, Philanthropy and Temperance, Nullification and Antimasonry, the Levelling Spirit of the working man, and the Spirit of Speculation in the man of business, all run into fanaticism. This is the type of all our epidemics. A sober man who can find? The Abolitionists have but caught the fever of the day. That they should have escaped would have been a moral miracle.—I offer these remarks simply from a sense of justice. Had not a persecution, without parallel in our country, broken forth against this society, I should not have spoken a word in their defence. But whilst I have power I owe it to the Persecuted. If they have laid themselves open to the laws, let them suffer. For all their errors and sins let the tribunal of public opinion inflict the full measure

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of rebuke which they deserve. I ask no favour for them. But they shall not be stripped of the rights of man, of rights guaranteed by the laws and Constitution, without one voice, at least, being raised in their defence.

The Abolitionists have done wrong, I believe; nor is their wrong to be winked at, because done fanatically, or with good intention; for how much mischief may be wrought with good design! They have fallen into the common error of enthusiasts, that of taking too narrow views, of feeling as if no evil existed, but that which they opposed, and as if no guilt could be compared with that of countenancing or upholding it. The tone of their newspapers, as far as I have seen them, has often been fierce, bitter, and exasperating. Their imaginations have fed too much on pictures of the cruelty to which the slave is exposed, till not a few have probably conceived of his abode as perpetually resounding with the lash, and ringing with shrieks of agony. I know that many of their publications have been calm, well considered, abounding in strong reasoning, and imbued with an enlightened love of freedom. But some, which have been most widely scattered, and are most adapted to act on the common mind, have had a tone unfriendly both to manners and to the spirit of our religion. I doubt not that the majority of the Abolitionists condemn the coarseness and violence of which I complain. But in this, as in most associations, the many are represented and controlled by the few, and are made to sanction and become responsible for what they disapprove.

One of their errors has been the adoption of "Immediate Emancipation" as their motto. To this they owe not a little of their unpopularity. This phrase has contributed much to spread, far and wide, the belief, that they wished immediately to free the slave from all his restraints. They made explanations; but thousands heard the motto, who never saw the explanation; and it is certainly unwise for a party to choose a watchword, which can be rescued from misapprehension only by laboured explication. It may also be doubted, whether they ever removed the objection which their language so

universally raised, whether they have not always recommended a precipitate action, inconsistent with the well-being of the slave, and the order of the state.

Another objection to their movements is, that they have sought to accomplish their objects by a system of Agitation; that is, by a system of affiliated societies, gathered, and held together, and extended, by passionate eloquence. This, in truth, is the common mode by which all projects are now accomplished. The age of individual action is gone. Truth can hardly be heard unless shouted by a crowd. The weightiest argument for a doctrine is the number which adopts it. Accordingly, to gather and organize multitudes, is the first care of him who would remove an abuse, or spread a reform. That the expedient is in some cases useful, is not denied. But generally it is a showy, noisy mode of action, appealing to the passions, and driving men into exaggeration; and there are special reasons why such a mode should not be employed in regard to slavery; for slavery is so to be opposed, as not to exasperate the slave, or endanger the community in which he lives. The Abolitionists might have formed an association; but it should have been an elective one. Men of strong moral principle, judiciousness, sobriety, should have been carefully sought as members. Much good might have been accomplished by the co-operation of such philanthropists. Instead of this, the Abolitionists sent forth their orators, some of them transported with fiery zeal, to sound the alarm against slavery through the land, to gather together young and old, pupils from schools, females hardly arrived at years of discretion, the ignorant, the excitable, the impetuous, and to organize these into associations for the battle against oppression. They preached their doctrine to the coloured people, and collected these into their societies. To this mixed and excitable multitude, appeals were made in the piercing tones of passion; and slave-holders were held up as monsters of cruelty and crime. Now, to this procedure, I must object, as unwise, as unfriendly to the spirit of Christianity, and as increasing, in a degree, the perils of the Slave-holding

States. Among the unenlightened, whom they so powerfully addressed, was there no reason to fear that some might feel themselves called to subvert this system of wrong, by whatever means? From the free coloured people, this danger was particularly to be apprehended. It is easy for us to place ourselves in their situation. Suppose that millions of white men were enslaved, robbed of all their rights, in a neighbouring country, and enslaved by a black race, who had torn their ancestors from the shores on which our fathers had lived. How deeply should we feel their wrongs! And would it be wonderful, if, in a moment of passionate excitement, some enthusiast should think it his duty to use his communication with his injured brethren for stirring them up to revolt?

Such is the danger from Abolitionism to the Slaveholding States. I know no other. It is but justice to add, that the principle of non-resistance, which the Abolitionists have connected with their passionate appeals, seems to have counteracted the peril. I know not a case in which a member of an anti-slavery society has been proved by legal investigation to have tampered with the slaves; and after the strongly pronounced, and unanimous opinion of the Free States on the subject, this danger may be considered as having passed away. Still, a mode of action requiring these checks, is open to strong objections, and ought to be abandoned. Happy will it be, if the disapprobation of friends, as well as of foes, should give to Abolitionists a caution and moderation, which would secure the acquiescence of the judicious, and the sympathies of the friends of mankind! Let not a good cause find its chief obstruction in its defenders. Let the truth, and the whole truth, be spoken without paltering or fear; but so spoken as to convince, not inflame, as to give no alarm to the wise, and no needless exasperation to the selfish and passionate.

I know it is said, that nothing can be done but by excitement and vehemence; that the zeal which dares every thing, is the only power to oppose to long-rooted abuses. But it is not true that God has committed the

great work of reforming the world to passion. Love is a minister of good, only when it gives energy to the intellect, and allies itself with wisdom. The Abolitionists often speak of Luther's vehemence, as a model to future reformers. But who, that has read history, does not know that Luther's reformation was accompanied by tremendous miseries and crimes, and that its progress was soon arrested? and is there not reason to fear, that the fierce, bitter, persecuting spirit, which he breathed into the work, not only tarnished its glory, but limited its power? One great principle, which we should lay down as immoveably true, is, that if a good work cannot be carried on by the calm, self-controlled, benevolent spirit of Christianity, then the time for doing it has not come. God asks not the aid of our vices. He can overrule them for good, but they are not the chosen instruments of human happiness.

We, indeed, need zeal, fervent zeal, such as will fear no man's power, and shrink before no man's frown, such as will sacrifice life to truth and freedom. But this energy of will ought to be joined with deliberate wisdom and universal charity. It ought to regard the whole, in its strenuous efforts for a part. Above all, it ought to ask first, not what means are most effectual, but what means are sanctioned by the Moral Law, and by Christian Love. We ought to think much more of walking in the right path, than of reaching our end. We should desire virtue more than success. If by one wrong deed we could accomplish the liberation of millions, and in no other way, we ought to feel that this good, for which, perhaps, we had prayed with an agony of desire, was denied us by God, was reserved for other times, and other hands. The first object of a true zeal is, not that we may prosper, but that we may do right, that we may keep ourselves unspotted from every evil thought, word, and deed. Under the inspiration of such a zeal, we shall not find in the greatness of an enterprise, an apology for intrigue, or for violence. We shall not need immediate success to spur us to exertion. We shall not distrust God, because he does not yield to the cry of human im-

patience. We shall not forsake a good work, because it does not advance with a rapid step. Faith in truth, virtue, and Almighty Goodness, will save us alike from rashness and despair.

In lamenting the adoption by the Abolitionists of the system of agitation or extensive excitement, I do not mean to condemn this mode of action as only evil. There are cases to which it is adapted; and, in general, the impulse which it gives is better than the selfish, sluggish indifference to good objects, into which the multitude so generally fall. But it must not supersede or be compared with Individual action. The enthusiasm of the Individual in a good cause is a mighty power. The forced, artificially excited enthusiasm of a multitude, kept together by an organization which makes them the instruments of a few leading minds, works superficially, and often injuriously. I fear that the native, noble-minded enthusiast often loses that single-heartedness which is his greatest power, when once he strives to avail himself of the machinery of associations. The chief strength of a Reformer lies in speaking truth purely from his own soul, without changing one tone for the purpose of managing or enlarging a party. Truth, to be powerful, must speak in her own words, and in no other's,—must come forth, with the authority and spontaneous energy of inspiration, from the depths of the soul. It is the voice of the Individual giving utterance to the irrepressible conviction of his own thoroughly moved spirit, and not the shout of a crowd, which carries truth far into other souls, and ensures it a stable empire on earth. For want of this, most which is now done is done superficially. The progress of society depends chiefly on the honest inquiry of the Individual into the particular work ordained him by God, and on his simplicity in following out his convictions. This moral independence is mightier, as well as holier, than the practice of getting warm in crowds, and of waiting for an impulse from multitudes. The moment a man parts with moral independence,—the moment he judges of duty, not from the inward voice, but from the interests and will of a

party,—the moment he commits himself to a leader or a body, and winks at evil, because division would hurt the cause,—the moment he shakes off his particular responsibility, because he is but one of a thousand or million by whom the evil is done,—that moment he parts with his moral power. He is shorn of the energy of single-hearted faith in the Right and the True. He hopes from man's policy what nothing but loyalty to God can accomplish. He substitutes coarse weapons forged by man's wisdom, for celestial power.

The adoption of the common system of agitation by the Abolitionists has not been justified by success. From the beginning it created alarm among the considerate, and strengthened the sympathies of the Free States with the slave-holder. It made converts of a few individuals, but alienated multitudes. Its influence at the South has been almost wholly evil. It has stirred up bitter passions and a fierce fanaticism, which have shut every ear and every heart against its arguments and persuasions. These effects are the more to be deplored, because the hope of freedom to the slave lies chiefly in the dispositions of his master. The Abolitionist proposed, indeed, to convert the slave-holders; and for this end he approached them with vituperation, and exhausted on them the vocabulary of reproach! And he has reaped as he sowed. His vehement pleadings for the slaves have been answered by wilder tones from the slave-holder; and, what is worse, deliberate defences of slavery have been sent forth, in the spirit of the dark Ages, and in defiance of the moral convictions and feelings of the Christian and civilized world. Thus, with good purposes, nothing seems to have been gained. Perhaps (though I am anxious to repel the thought) something has been lost to the cause of freedom and humanity.

I earnestly desire that Abolitionism may lay aside the form of public agitation, and seek its end by wiser and milder means. I desire as earnestly, and more earnestly, that it may not be put down by Lawless Force. There is a worse evil than Abolitionism, and that is the suppression of it by lawless force. No evil greater than this.

can exist in the state, and this is never needed. Be it granted, that it is the design, or direct, palpable tendency of Abolitionism to stir up insurrection at the South, and that no existing laws can meet the exigency. It is the solemn duty of the chief magistrate of the state to assemble immediately the legislative bodies, and their duty immediately to apply the remedy of Law. Let every friend of freedom, let every good man lift up his voice against mobs. Through these lies our road to tyranny. It is these which have spread the opinion, so common at the South, that the Free States cannot long sustain republican institutions. No man seems awake to their inconsistency with liberty. Our whole phraseology is in fault. Mobs call themselves, and are called, the People, when in truth they assail immediately the sovereignty of the People, when they involve the guilt of usurpation and rebellion against the People. It is the fundamental principle of our institutions, that the People is Sovereign. But by the People we mean not an individual here and there, not a knot of twenty or a hundred or a thousand individuals in this or that spot, but the community formed into a body politic, and expressing and executing its will through regularly appointed organs. There is but one expression of the will or sovereignty of the people, and this is Law. Law is the voice, the living act of the people. It has no other. When an individual suspends the operation of Law, resists its established ministers, and forcibly substitutes for it his own will, he is a usurper and rebel. The same guilt attaches to a combination of individuals. These, whether many or few, in forcibly superseding public law and establishing their own, rise up against the people, as truly as a single usurper. The people should assert its insulted majesty, its menaced sovereignty, in one case as decidedly as in the other. The difference between the mob and the individual is, that the usurpation of the latter has a permanence not easily given to the tumultuary movements of the former. The distinction is a weighty one. Little importance is due to sudden bursts of the populace, because they so soon pass away. But when mobs are organized, as in the

French Revolution, or when they are deliberately resolved on and systematically resorted to, as the means of putting down an odious party, they lose this apology. A conspiracy exists against the Sovereignty of the People, and ought to be suppressed, as among the chief evils of the state.

In this part of the country our abhorrence of mobs is lessened by the fact, that they were thought to do good service in the beginning of the Revolution. They probably were useful then ; and why ? The work of that day was Revolution. To subvert a government was the fearful task to which our fathers thought themselves summoned. Their duty, they believed, was Insurrection. In such a work mobs had their place. The government of the State was in the hands of its foes. The people could not use the regular organs of administration, for these were held and employed by the power which they wished to crush. Violent, irregular efforts belonged to that day of convulsion. To resist and subvert institutions is the very work of mobs ; and when these institutions are popular, when their sole end is to express and execute the will of the people, then mobs are rebellion against the people, and as such should be understood and suppressed. A people is never more insulted than when a mob takes its name. Abolition must not be put down by lawless force. The attempt so to destroy it ought to fail. Such attempts place Abolitionism on a new ground. They make it, not the cause of a few enthusiasts, but the cause of freedom. They identify it with all our rights and popular institutions. If the Constitution and the laws cannot put it down, it must stand : and he who attempts its overthrow by lawless force is a rebel and usurper. The Supremacy of Law and the Sovereignty of the People are one and indivisible. To touch the one is to violate the other. This should be laid down as a first principle, an axiom, a fundamental article of faith which it must be heresy to question. A newspaper, which openly or by innuendoes excites a mob, should be regarded as sounding the tocsin of insurrection. On this subject the public

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mind slumbers, and needs to be awakened, lest it sleep the sleep of death.

How obvious is it, that pretexts for mobs will never be wanting, if this disorganizing mode of redressing evils be in any case allowed! We all recollect, that, when a recent attempt was made on the life of the President of the United States, the cry broke forth from his friends, "that the assassin was instigated by the continual abuse poured forth on this distinguished man, and especially by the violent speeches uttered daily in the Senate of the United States." Suppose, now, that his adherents, to save the Chief Magistrate from murder, and to guard his constitutional advisers, had formed themselves into mobs, to scatter the meetings of his opponents. And suppose that they had resolved to put to silence the legislators, who, it was said, had abused their freedom of speech to blacken the character and put in peril the life of the Chief Magistrate. Would they not have had a better pretext than mobs against abolition? Was not assassination attempted? Had not the President received letters threatening his life, unless his measures were changed? Can a year or a month pass, which will not afford equally grave reasons for insurrections of the populace? A system of mobs and a free government cannot stand together. The men who incite the former, and especially those who organize them, are among the worst enemies of the state. Of their motives I do not speak. They may think themselves doing service to their country, for there is no limit to the delusions of the times. I speak only of the nature and tendency of their actions. They should be put down at once by law, and by the moral sentiment of an insulted people.

In addition to all other reasons, the honour of our nation, and the cause of free institutions, should plead with us to defend the laws from insult, and social order from subversion. The moral influence and reputation of our country are fast declining abroad. A letter, recently received from one of the most distinguished men of the Continent of Europe, expresses the universal feeling on the other side of the ocean. After speaking of the late

encroachments on liberty in France, he says—"On your side of the Atlantic, you contribute, also, to put in peril the cause of liberty. We did take pleasure in thinking that there was at least in the New World a country, where liberty was well understood—where all rights were guaranteed—where the people was proving itself wise and virtuous. For some time past, the news we receive from America is discouraging. In all your large cities we see mobs after mobs, and all directed to an odious purpose. When we speak of liberty, its enemies reply to us by *pointing to America*." The persecuted Abolitionists have the sympathies of the civilized world. The country which persecutes them is covering itself with disgrace, and filling the hearts of the friends of freedom with fear and gloom. Already despotism is beginning to rejoice in the fulfilment of its prophecies, in our prostrated laws and dying liberties. Liberty is, indeed, threatened with death in a country, where any class of men are stripped with impunity of their constitutional rights. All rights feel the blow. A community, giving up any of its citizens to oppression and violence, is preparing for itself the same fate. It invites chains for itself, in suffering them to be imposed on any whom it is bound to protect.

CHAPTER VIII.

DUTIES.

A few words remain to be spoken in relation to the duties of the Free States. These need to feel the responsibilities and dangers of their present position. The country is approaching a crisis on the greatest question which can be proposed to it—a question not of profit or loss, of tariffs or banks, or any temporary interests, but a question involving the First Principles of freedom, morals, and religion. Yet who seems to be awake to the solemnity of the present moment? Who seems to be settling for himself the great fundamental truths, by which private efforts and public measures are to be determined?

The North has duties to perform towards the South and towards itself. Let it resolve to perform them faithfully, impartially,—asking first for the Right, and putting entire confidence in Well-doing. The North is bound to frown on all attempts of its citizens, should such be threatened, to excite insurrection at the South,—on all attempts to tamper with, and to dispose to violence, the minds of the slaves. The severest laws, which the Constitutions of the different States admit, may justly be resorted to for this end, and they should be strictly enforced. I believe, indeed, that there is no special need for new legislation on the subject. I believe that there was never a moment, when the Slave-holding States had so little to apprehend from the Free, when the moral feeling of the community, in regard to the crime of instigating revolt, was so universal, thorough, and inflexible, as at the present moment. Still, if the South needs other demonstrations than it now has of the moral and friendly spirit which, in this respect, pervades the North, let them be given to the full extent which the spirit and provisions of our respective Constitutions allow. Still more; it is the duty of the Free States to act by opinion, where they cannot act by law, to discountenance a system of agitation on the subject of slavery, to frown on passionate appeals to the ignorant, and on indiscriminate and inflammatory vituperation of the slave-holder. This obligation, also, has been, and will be fulfilled. There was never a stronger feeling of responsibility in this particular, than at the present moment.

There are, however, other duties of the Free States, to which they *may* prove false, and which they are too willing to forget. They are bound, not in their public, but individual capacities, to use every virtuous influence for the abolition of slavery. They are bound to encourage that manly, moral, religious discussion of it, through which strength will be given to the continually increasing opinion of the civilized and Christian world in favour of personal freedom. They are bound to seek and hold the truth in regard to human rights, to be faithful to their principles in conversation and conduct, never, never to surren-

der them to private interest, convenience, flattery, or fear.

The duty of being true to our principles is not easily to be performed. At this moment an immense pressure is driving the North from its true ground. God save it from imbecility, from treachery to freedom and virtue ! I have certainly no feelings but those of good-will towards the South ; but I speak the universal sentiment of this part of the country, when I say, that the tone which the South has often assumed towards the North has been that of a superior, a tone unconsciously borrowed from the habit of command to which it is unhappily accustomed by the form of its society. I must add, that this high bearing of the South has not always been met by a just consciousness of equality, a just self-respect at the North. The causes I will not try to explain. The effect, I fear, is not to be denied. It is said, that some, who have represented the North in Congress, have not always represented its dignity, its honour ; that they have not always stood erect before the lofty bearing of the South. Here lies our danger. The North will undoubtedly be just to the South. It must also be just to itself. This is not the time for sycophancy, for servility, for compromise of principle, for forgetfulness of our rights. It is the time to manifest the spirit of Men, a spirit which prizes, more than life, the principles of liberty, of justice, of humanity, of pure morals, of pure religion.

Let it not be thought that I would recommend to the North, what in some parts of our country is called " Chivalry," a spirit of which the duelling pistol is the best emblem, and which settles controversies with blood. A Christian and civilized man cannot but be struck with the approach to barbarism, with the insensibility to true greatness, with the incapacity of comprehending the divine virtues of Jesus Christ, which mark what is called " chivalry." I ask not the man of the North to borrow it from any part of the country. But I do ask him to stand in the presence of this " chivalry" with the dignity of moral courage and moral independence. Let him, at the same moment, remember the courtesy and deference

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due to the differing opinions of others, and the sincerity and firmness due to his own. Let him understand the lofty position which he holds on the subject of slavery, and never descend from it for the purpose of soothing prejudice or disarming passion. Let him respect the safety of the South, and still manifest his inflexible adherence to the cause of human rights and personal freedom.

On this point I must insist, because I see the North giving way to the vehemence of the South. In some, perhaps many, of our recent "Resolutions," a spirit has been manifested, at which, if not we, our children will blush. Not long ago there were rumours that some of our citizens wished to suppress by law all discussion, all expression of opinion on slavery, and to send to the South such members of our community as might be claimed as instigators of insurrection. Such encroachments on rights could not, of course, be endured. We are not yet so fallen. Some generous inspirations, some echoes of the old eloquence of liberty, still come down to us from our fathers. Could such encroachments be borne, would not the soil of New England, so long trodden by freemen, quake under the steps of her degenerate sons? We are not prepared for these. But a weak, yielding tone, for which we seem to be prepared, may be the beginning of concessions which we shall one day bitterly rue.

The means used at the South to bring the North to compliance seem to demand particular attention. I will not record the contemptuous language which has been thrown on the money-getting habits of New England, or the menaces which have been addressed to our cupidity, for the purpose of putting us to silence on the subject of slavery. Such language does in no degree move me. I only ask that we may give no ground for its application. We can easily bear it, if we do not deserve it. Our mother-country has been called a nation of shopkeepers, and New England ought not to be provoked by the name. Only let us give no sanction to the opinion that our spirit is narrowed to our shops; that we place the art of bargaining above all arts, all sciences, accomplishments, and virtues; that, rather than lose the fruits of

the slave's labour, we would rivet his chains ; that, sooner than lose a market, we would make shipwreck of honour ; that, sooner than sacrifice present gain, we would break our faith to our fathers and our children, to our principles and our God. To resent or retaliate reproaches would be unwise and unchristian. The only revenge worthy of a good man is, to turn reproaches into admonitions against baseness, into incitements to a more generous virtue. New England has long suffered the imputation of a sordid, calculating spirit, of supreme devotion to gain. Let us show that we have principles, compared with which the wealth of the world is light as air. It is a common remark here, that there is not a community under heaven, through which there is so general a diffusion of intelligence and healthful moral sentiment as in New England. Let not the just influence of such a society be impaired by any act which would give to prejudice the aspect of truth.

The Free States, it is to be feared, must pass through a struggle. May they sustain it as becomes their freedom ! The present excitement at the South can hardly be expected to pass away, without attempts to wrest from them unworthy concessions. The tone in regard to slavery in that part of our country is changed. It is not only more vehement, but more false than formerly. Once slavery was acknowledged as an evil. Now it is proclaimed to be a good. We have even been told, not by a handful of enthusiasts in private life, but by men in the highest station and of widest influence at the South, that slavery is the soil into which political freedom strikes its deepest roots, and that republican institutions are never so secure as when the labouring class is reduced to servitude. Certainly, no assertion of the wildest Abolitionist could give such a shock to the slave-holder, as this new doctrine is fitted to give to the people of the North. Liberty, with a slave for her pedestal and a chain in her hand, is an image, from which our understandings and hearts alike recoil. A doctrine, more wounding or insulting to the mechanics, farmers, labourers of the North than this strange heresy, cannot well be conceived. A

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doctrine more irreverent, more fatal to republican institutions, was never fabricated in the councils of despotism. It does not, however, provoke us. I recall it only to show the spirit in which slavery is upheld, and to remind the Free States of the calm energy which they will need, to keep themselves true to their own principles of liberty.

There is a great dread in this part of the country, that the union of the States may be dissolved by the conflict about slavery. To avert this evil, every sacrifice should be made but that of honour, freedom, and principle. No one prizes the Union more than myself. Perhaps I may be allowed to say, that I am attached to it by no common love. Most men value the Union as a Means; to me it is an End. Most would preserve it for the prosperity of which it is the instrument; I love and would preserve it for its own sake. Some value it as favouring public improvements, facilities of commercial exchange, &c.: I value these improvements and exchanges chiefly as favouring union. I ask of the General Government to unite us, to hold us together as brethren in peace; and I care little whether it does any thing else. So dear to me is union. Next to liberty, it is our highest national interest. All the pecuniary sacrifices which it can possibly demand should be made for it. The politicians in some parts of our country, who are calculating its value, and are willing to surrender it because they may grow richer by separation, seem to me bereft of reason. Still, if the Union can be preserved only by the imposition of chains on speech and the press, by prohibition of discussion on a subject involving the most sacred rights and dearest interests of humanity, then union would be bought at too dear a rate; then it would be changed from a virtuous bond into a league of crime and shame. Language cannot easily do justice to our attachment to the Union. We will yield every thing to it but Truth, Honour, and Liberty. These we can never yield.

Let the Free States be firm, but also patient, forbearing, and calm. From the slave-holder they cannot look for perfect self-control. From his position he would be more than man, were he to observe the bounds of mo-

deration. The consciousness which tranquillizes the mind can hardly be his. On this subject he has always been sensitive to excess. Much exasperation is to be expected. Much should be borne. Every thing may be surrendered but our principles and our rights.

The work, which I proposed to myself, is now completed. I ask and hope for it the Divine blessing, as far as it expresses Truth, and breathes the spirit of Justice and Humanity. If I have written any thing under the influence of prejudice, passion, or unkindness to any human being, I ask forgiveness of God and man. I have spoken strongly, not to offend or give pain, but to produce in others deep convictions corresponding to my own. Nothing could have induced me to fix my thoughts on this painful subject, but a conviction, which pressed on me with increasing weight, that the times demanded a plain and free exposition of the truth. The few last months have increased my solicitude for the country. Public sentiment has seemed to me to be losing its healthfulness and vigour. I have seen symptoms of the decline of the old spirit of liberty. Servile opinions have seemed to gain ground among us. The faith of our fathers in free institutions, has waxed faint, and is giving place to despair of human improvement. I have perceived a disposition to deride abstract rights, to speak of freedom as a dream, and of republican governments as built on sand. I have perceived a faint-heartedness in the cause of human rights. The condemnation, which has been passed on Abolitionists, has seemed to be settling into acquiescence in slavery. The sympathies of the community have been turned from the slave to the master. The impious doctrine, that human laws can repeal the Divine, can convert unjust and oppressive power into a moral right, has more and more tintured the style of conversation and the press. With these sad and solemn views of society, I could not be silent; and I thank God, amidst the consciousness of great weakness and imperfection, that I have been able to offer this humble tribute, this sincere, though feeble testimony,

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this expression of heartfelt allegiance, to the cause of Freedom, Justice, and Humanity.

Having stated the circumstances which have moved me to write, I ought to say, that they do not discourage me. Were darker omens to gather round us, I should not despair. With a faith like his, who came to prepare the way for the Great Deliverer, I feel and can say, "The kingdom of Heaven," the Reign of Justice and Disinterested Love, "is at hand, and All Flesh shall see the Salvation of God." I know, and rejoice to know, that a power, mightier than the prejudices and oppression of ages, is working on earth for the world's redemption, the power of Christian Truth and Goodness. It descended from Heaven in the person of Christ. It was manifest in his life and death. From his cross it went forth conquering and to conquer. Its mission is "to preach deliverance to the captive, and to set at liberty them that are bound." It has opened many a prison-door. It is ordained to break every chain. I have faith in its triumphs. I do not, cannot despair.

NOTE.

It was my purpose to address a chapter to the South, but I have thought fit to omit it. I beg, however, to say, that nothing which I have written can have proceeded from unkind feeling towards the South; for in no other part of the country have my writings found a more gratifying reception; from no other part have I received stronger expressions of sympathy. To these I am certainly not insensible. My own feelings, had I consulted them, would have led me to stifle every expression, which could give pain to those from whom I have received nothing but good-will.

I wished to suggest to the slave-holders that the excitement now prevalent among themselves is incomparably more perilous, more fitted to stir up insurrection, than all the efforts of Abolitionists, allowing these to be ever so corrupt. I also wished to remind the men of principle and influence in that part of the country, of the necessity of laying a check on lawless procedures, in regard to the citizens of the North. We have heard of large subscriptions at the South for the apprehension of some of the Abolitionists in the Free States, and for the transportation of them to parts of the country

where they would meet the fate which, it is said, they deserve. Undoubtedly the respectable portion of the slave-holding communities are not answerable for these measures. But does not policy, as well as principle, require such men steadily to discountenance them? At present, the Free States have stronger sympathies with the South than ever before. But can it be supposed that they will suffer their citizens to be stolen, exposed to violence, and murdered by other States? Would not such an outrage rouse them to feel and act as one man? Would it not identify the Abolitionists with our most sacred rights? One kidnapped, murdered Abolitionist would do more for the violent destruction of slavery than a thousand societies. His name would be sainted. The day of his death would be set apart for solemn, heart-stirring commemoration. His blood would cry through the land with a thrilling voice, would pierce every dwelling, and find a response in every heart. Do men, under the light of the present day, need to be told, that enthusiasm is not a flame to be quenched with blood? On this point, good and wise men, and the friends of the country at the North and South, can hold but one opinion; and if the press, which, I grieve to say, has kept an ominous silence amidst the violations of law and rights, would but speak plainly and strongly, the danger would be past.

The views and principles, supported in this short work, will, of course, provoke much opposition, and what I greatly lament, they will excite the displeasure not only of the selfish and violent, but of good and honourable men, whose unfavourable position hardly admits an impartial judgment of slavery, and renders them excessively sensitive to every exposition of it. I shall not, however, be anxious to defend what I have written. The principles, here laid down, if true, will stand. I should anticipate little good from engaging in controversies with individuals. The selfish passions, awakened by such collisions, too often prevail over the love of truth: and without this, the truth cannot be worthily maintained. In regard to slavery, it is peculiarly important, that discussion should be calm, general, unmixed with personalities. In this way, I trust that the subject will be better understood by all parties. I should rejoice to be convinced, that slavery is a less debasing influence than I have affirmed. How welcome would be brighter views of life and of mankind! Still, we must see things as they are, and not turn away from the most painful truth.

I have only to add, that I alone am responsible for what I have now written. I represent no society, no body of men, no part of the country. I have written by no one's instigation, and with no one's encouragement, but solely from my own convictions. If cause of offence is given, the blame ought to fall on me alone.

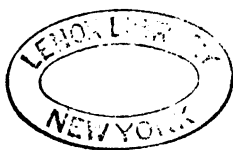
REMARKS
ON THE
CHARACTER AND WRITINGS
OF
FENELON,
ARCHBISHOP OF CAMBRAI.

BY
WILLIAM ELLERY CHANNING, D. D.

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CHARACTER AND WRITINGS

OF

FENELON.

WE perform a very gratifying duty, in introducing and recommending to our readers the book which is noted at the bottom of the page.* An attractive and quickening work on practical religion we regard as a valuable accession to our literature. Indeed any thing written with power on Christian morals and theology is most welcome. It is too true, and a sad truth, that religious books are pre-eminently dull. If we wished to impoverish a man's intellect, we could devise few means more effectual, than to confine him to what is called a course of theological reading. The very subject, to which, above all others, the writer should bring his whole strength of thought and feeling, which allies itself to our noblest faculties, to which reason, imagination, taste, and genius should consecrate their noblest efforts, is of all subjects treated most weakly, tamely, and with least attraction. Of course there are splendid exceptions, but we speak of the immense majority of theological books. It is wonderful how men can think and write upon religion to so little effect. That a theme so vast, so sublime as Christianity, embracing God and man, earth and heaven, time and eternity, connected intimately with all human history, deriving lights from all human experience, admitting application to the whole of

* Selections from the Writings of Fenelon ; with an Appendix, containing a Memoir of his Life. By a LADY. Boston : Hilliard, Gray, Little, and Wilkins. 1829. 12mo. pp. 283.

human life, and proposing as its great end the everlasting progress of the soul—that such a subject should be treated so monotonously as to be proverbially dull, that its professed explorers should be able to plant their footsteps so exactly in the track of their predecessors, that the boundlessness of the field should so seldom tempt an adventurous spirit from the beaten way, is wonderful, and might seem a miracle to a man unacquainted with the vassalage which has broken down the mind in the department of religion. It is true, that those who write on this topic are accustomed to call it sublime ; but they make its sublimity cold and barren, like that of mountain tops wrapped in everlasting snows. We write this, not in severity, but in sorrow of heart ; for we despair of any great progress of the human character or of society, until the energies of the mind shall be bent, as they seldom have been, on those most important subjects and interests of the human mind, morals and religion.

As a striking proof of the poverty of religious literature, and of the general barrenness of the intellect when employed in this field, we may refer to the small amount of original and productive thought in the English church since the days of Barrow and Taylor. Could our voice be heard in England, we would ask impartial and gifted men, more familiar with their country's history than ourselves, to solve the problem, how a Protestant Establishment, so munificently endowed with the means of improvement, should have done so little, in so long a period, for Christianity, should have produced so few books to interest the higher order of minds. Let not these remarks be misunderstood, as if we were wanting in respect and gratitude to a church, which, with all its defects, has been the bulwark of Protestantism, which has been illustrated by the piety and virtues of such men as Bishops Wilson, Berkeley, and Heber, and in which have sprung up so many institutions, consecrated to humanity, and to the diffusion of the Christian faith. We mean not to deny it the honour of having fostered talent in various forms and directions. Among the English clergy we find profound and elegant scholars ; we find the names of

those giants in ancient learning, Bentley and Parr, and a crowd of proficient in polite literature, of whom Hurd and Jortin are honourable representatives. We speak only of the deficiency of their contributions to moral and religious science. With the exception of Clarke and Butler, we could not easily name any of the Establishment, since the time above specified, who have decidedly carried forward the human intellect. The latter of these is indeed a great name, notwithstanding the alleged obscurities of his style, and worthy to be enrolled among the master spirits of the human race. In regard to commentators, whose function, as commonly executed, holds a second rank in theology, the English church, since the time of Hammond, has produced none of much value, except Bishop Pearce. We presume that she will not lay claim to the heretical Locke, who carried into the interpretation of the Scriptures the same force of thought, as into the philosophy of the mind; or to Whitby, whose strenuous Arminianism, as Orthodoxy would reproachingly say, tapered off into that most suspicious form of Christianity, Unitarianism. We have not yet named two of the most illustrious intellectual chiefs of the church, Warburton and Horsley. Their great powers we most readily own; but Warburton is generally acknowledged to have wasted his mind, and has left no impression of himself on later times; whilst Horsley, though he has given us striking, if not judicious, sermons, in a style of unusual vigour, cannot be said to have communicated, in any respect, a new impulse to thought; and in biblical criticism, to which he was zealously devoted, he is one of the last authorities on which a sound mind would lean. To Bishops Lowth and Sherlock we cheerfully acknowledge our obligations; and we question whether the latter has even yet received his due praise. We have not forgotten, though we have not named, Tillotson, Secker, and Porteus. They are all worthy of remembrance, especially Secker, the clear and wise expounder of Christian ethics; but they added little or nothing to the stock which they received. It may be thought, that we have not been just to the Establishment, in passing over Paley. He has our sincere admiration.

On one great topic, which indeed has been worthily treated by many of the clergy, we mean that of Christian evidence, he has shed new light. By felicity of arrangement and illustration, he has given an air of novelty to old arguments, whilst he has strengthened his cause by important original proofs. His *Horæ Paulinæ* is one of the few books destined to live. Paley saw what he did see, through an atmosphere of light. He seized on the strong points of his subject with an intuitive sagacity, and has given his clear, bright thoughts, in a style which has made them the property of his readers almost as perfectly as they were his own. In what then did he fail? We have said, that he was characterised by the distinctness of his vision. He was not, we think, equally remarkable for its extent. He was popular, rather than philosophical. He was deficient in that intellectual thirst, which is a chief element of the philosophical spirit. He had no irrepressible desire to sound the depths of his own nature, or to ascend to wide and all-reconciling views of the works and ways of God. Moral philosophy he carried backward, nor had he higher claims in religious, than in ethical science. His sermons are worthy of all praise, not indeed for their power over the heart, but for their plain and strong expositions of duty, and their awakening appeals to the conscience.

We leave this topic with observing, that in the noblest branch of history, we mean Christian or ecclesiastical history, the English church has not furnished a single distinguished name. We have one mournful and decisive proof of this deficiency. The vast majority of English readers learn what they know of the progress and fortunes of their religion, from its foe and insulter, from Gibbon, the apostle of unbelief. The history of Christianity, the most important and sublime theme in this province of literature, has as yet found no writer to do it justice, none to be compared with the great names in civil history. The mightiest revolution in the records of our race, remains to be worthily told. We doubt indeed, whether the true character, style, and extent of the work which is needed, are as yet comprehended. That the

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same rigorous impartiality, the same spirit of philosophical research into causes and effects, is to be carried into religious as into civil history, is imperfectly understood. The records of particular sects and churches, instead of exhausting this great subject, are perhaps subordinate parts. We want to know the great conflict between Christianity and Heathenism, and the action and reaction of these systems on one another. We want to know the influences of Christianity on society, politics, manners, philosophy, and literature, and the modifications which it has received in return from all these mighty agents. We know not where history can find a nobler field for its graphic powers, than in the chivalrous ages of Christianity ; nor can it find in its whole range over the past, a subject so fitted, as the spread and fortunes of this religion, to its great end, which is, to throw light on the nature and powers of man, and to carry us deep into the human soul. When is this greatest and most lamentable chasm in our literature to be supplied ?

We have cited the English church as a proof of the unproductiveness of the intellect in religion, and of the barrenness of theological literature. Had we time, we might find corroborations in other sects. In truth, a paralysing influence has been working mightily for ages in the Christian world, and we ought not to wonder at its results. Free action has been denied to the mind, and freedom is an essential condition of growth and power. A fattered limb moves slowly and operates feebly. The spirit pines away in a prison ; and yet to rear prison-walls round the mind has been the chief toil of ages. The mischiefs of this intellectual bondage are as yet, we conceive, but imperfectly known, and need to be set forth with a new eloquence. If, as we believe, progress be the supreme law of the soul and the very aim of its creation, then no wrong can be inflicted on it so grievous, as to bind it down everlastingly to a fixed, unvarying creed, especially if this creed was framed in an age of darkness, crime, and political and religious strife. This tyranny is pre-eminently treason against human nature. If growth be the supreme law and purpose of the mind, then the

very truth which was suited to one age, may, if made the limit of future ones, become a positive evil ; just as the garment in which childhood sports with ease and joy, would irritate and deform the enlarging frame. God, having framed the soul for expansion, has placed it in the midst of an unlimited universe to receive fresh impulses and impressions without end ; and man, ‘ dressed in a little brief authority,’ would sever it from this sublime connection, and would shape it after his own ignorance or narrow views. The effects are as necessary as they are mournful. The mind, in proportion as it is cut off from free communication with nature, with revelation, with God, with itself, loses its life, just as the body droops, when debarred from the fresh air and the cheering light of heaven. Its vision is contracted, its energies blighted, its movement constrained. It finds health only in action. It is perfect, only in as far as it is self-formed.—Let us not be misapprehended. We mean not to deny that the mind needs the aid of human instruction, from the cradle to the grave ; but this it needs as a material to act upon, and not as a lesson to be mechanically learned. The great aim of instruction should be to give the mind the consciousness and free use of its own powers. The less of instruction the better, if it only propose to engender a slavish dependence and an inert faith. The soul often owes its best acquisitions to itself. They come to it from glimpses of its own nature which it cannot trace to human teaching, from the whispers of a divine voice, from stirrings and aspirations of its own unfolding and unbounded energies, from the indistinct dawning of new truths, or from the sudden brightening of old truths, which, if left to act freely, work a mighty revolution within. Against these inspirations, if so they may be called, which belong to the individual, and which are perpetually bursting the limits of received ideas, the spirit of religious tyranny wages its chief and most unrelenting war. It dreads nothing so much as a mind, in which these diviner motions manifest themselves in power. That it should have so succeeded in checking and stifling them, is one of the very mournful reflections forced on us by human history.

We have here one great cause of the sterility of theological literature. Religion, by being imposed as a yoke, has subdued the faculties, which it was meant to quicken; and, what is most worthy of remark, like all other yokes, it has often excited a mad resistance, which has sought compensation for past restraints in licentiousness, and disgraced the holy name of freedom, by attaching it to impiety and shameless excess.

A great subject has led us far from our author. We return to him with pleasure. We welcome, as we have said, a book from Fenelon; and we do so because, if not a profound, he was an original thinker, and because, though a Catholic, he was essentially free. He wrote from his own mind, and seldom has a purer mind tabernacled in flesh. He professed to believe in an infallible church; but he listened habitually to the voice of God within him, and speaks of this in language so strong, as to have given the Quakers some plea for ranking him among themselves. So little did he confine himself to established notions, that he drew upon himself the censures of his church, and, like some other Christians whom we could name, has ever been charged with a refined Deism. His works have the great charm of coming fresh from the soul. He wrote from experience, and hence, though he often speaks a language which must seem almost a foreign one to men of the world, yet he always speaks in a tone of reality. That he has excesses we mean not to deny; but they are of a kind which we regard with more than indulgence, almost with admiration. Common fanaticism we cannot away with; for it is essentially vulgar, the working of animal passions, sometimes of sexual love, and oftener of earthly ambition. But when a pure mind errs, by aspiring after a disinterestedness and purity not granted to our present infant state, we almost reverence its errors; and still more, we recognise in them an essential truth. They only anticipate and claim too speedily the good for which man was made. They are the misapprehensions of the inspired prophet, who hopes to see in his own day, what he was appointed to promise to remoter ages.

Fenelon saw far into the human heart, and especially into the lurkings of self-love. He looked with a piercing eye through the disguises of sin. But he knew sin, not, as most men do, by bitter experience of its power, so much as by his knowledge and experience of virtue. Deformity was revealed to him by his refined perceptions and intense love of moral beauty. The light, which he carried with him into the dark corners of the human heart, and by which he laid open its most hidden guilt, was that of celestial goodness. Hence, though the severest of censors, he is the most pitying. Not a tone of asperity escapes him. He looks on human error with an angel's tenderness, with tears which an angel might shed, and thus reconciles and binds us to our race, at the very moment of revealing its corruptions.

That Fenelon's views of human nature were dark, too dark, we learn from almost every page of his writings; and at this we cannot wonder. He was early thrown into the very court, from which Rochefoucault drew his celebrated Maxims, perhaps the spot, above all others on the face of the earth, distinguished and disgraced by selfishness, hypocrisy, and intrigue. When we think of Fenelon in the palace of Louis XIV. it reminds us of a seraph sent on a divine commission into the abodes of the lost; and when we recollect that in that atmosphere he composed his *Telemachus*, we doubt whether the records of the world furnish stronger evidence of the power of a divine virtue, to turn temptation into glory and strength, and to make even crowned and prosperous vice a means of triumph and exaltation.—Another cause of Fenelon's unjust views of human life, may be found, we think, in his profession. All professions tend to narrow and obscure the intellect, and none more than that of a priest. We know not indeed a nobler or more useful function than that of the Christian minister; but superstitious notions and an imagined sanctity, have severed him more or less from his race, especially in a church which dooms him to celibacy, and from this unnatural, insulated position, it is impossible for him to judge justly of his kind.—We think too, that Fenelon was led astray

by a very common error of exalted minds. He applied too rigorous and unvarying a standard to the multitude. He leaned to the error of expecting the strength of manhood in the child, the harvest in seed-time. On this subject, above all others, we feel that we should speak cautiously. We know that there is a lenity towards human deficiencies full of danger ; but there is, too, a severity far more common, and perhaps more ruinous. Human nature, as ordinarily exhibited, merits rebuke ; but whoever considers the sore trials, the thick darkness, the impetuous will, the strong passions, under which man commences his moral probation, will temper rebuke with pity and hope. There is a wisdom, perhaps the rarest and sublimest attainment of the intellect, which is at once liberal and severe, indulgent and unbending ; which makes merciful and equitable allowance for the innocent infirmities, the necessary errors, the obstructions and temptations of human beings, and at the same time asserts the majesty of virtue, strengthens the sense of accountability, binds on us self-denial, and points upward, with a never-ceasing importunity, to moral perfection as the great aim and only happiness of the human soul. We will not say that Fenelon was a stranger to this broad, comprehensive wisdom, but we cannot name it as his chief distinction.

We have said that we welcome the book under consideration, because it came from so pure and gifted a mind. We add, that we do not welcome it the less for coming from a Catholic. Perhaps we prize it the more ; for we wish that Protestantism may grow wiser and more tolerant, and we know not a better teacher of these lessons than the character of Fenelon. Such a man is enough to place within the pale of our charity, the whole body to which he belonged. His virtue is broad enough to shield his whole church from that unmeasured, undistinguishing reprobation, with which Protestant zeal has too often assailed it. Whoever remembers, that the Catholic communion numbers in its ranks more than one hundred millions of souls, probably more than all other Christian churches put together, must shudder at the

sentence of proscription, which has sometimes been passed on this immense portion of human beings. It is time that greater justice were done to this ancient and wide-spread community. The Catholic church has produced some of the greatest and best men that ever lived, and this is proof enough of its possessing all the means of salvation. Who, that hears the tone of contempt in which it is sometimes named, would suspect that Charlemagne, Alfred, Raphael, Michael Angelo, Tasso, Bossuet, Pascal, Des Cartes, were Catholics? Some of the greatest names in arts and arms, on the throne and in the pulpit, were worn by Catholics. To come down to our own times, has not the metropolis of New England witnessed a sublime example of Christian virtue in a Catholic bishop? Who, among our religious teachers, would solicit a comparison between himself and the devoted Cheverus? This good man, whose virtues and talents have now raised him to high dignities in church and state, who now wears in his own country the joint honours of an archbishop and a peer, lived in the midst of us, devoting his days and nights, and his whole heart, to the service of a poor and uneducated congregation. We saw him declining, in a great degree, the society of the cultivated and refined, that he might be the friend of the ignorant and friendless; leaving the circles of polished life, which he would have graced, for the meanest hovels; bearing, with a father's sympathy, the burdens and sorrows of his large spiritual family; charging himself alike with their temporal and spiritual concerns; and never discovering, by the faintest indication, that he felt his fine mind degraded by his seemingly humble office. This good man, bent on his errands of mercy, was seen in our streets under the most burning sun of summer, and the fiercest storms of winter, as if armed against the elements by the power of charity. He has left us, but not to be forgotten. He enjoys among us what to such a man must be dearer than fame. His name is cherished where the great of this world are unknown. It is pronounced with blessings, with grateful tears, with sighs for his return, in many an abode of sorrow and want; and how can we shut our

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hearts against this proof of the power of the Catholic religion to form good and great men ?

These remarks, we trust, will not be perverted. None will suspect us of Catholic partialities. Of all Protestants, we have fewest sympathies with the Romish church. We go farther than our brethren, in rejecting her mysteries, those monuments of human weakness ; and as to her claims to infallibility, we repel them with an indignation not to be understood by sects, which, calling themselves Protestants, renounce in words, but assert in practice, a Popish immunity from error, a Popish control over the faith of their brethren. To us, the spiritual tyranny of Popery is as detestable as oriental despotism. When we look back on the history of Papal Rome, we see her, in the days of her power, stained with the blood of martyrs, gorged with rapine, drunk with luxury and crime. But what then ? Is it righteous to involve a whole church in guilt, which, after all, belongs to a powerful few ? Is it righteous to forget, that Protestantism too has blood on her robes ? Is it righteous to forget, that Time, the greatest of reformers, has exerted his silent, purifying power on the Catholic as well as on ourselves ? Shall we refuse to see, and to own with joy, that Christianity, even under Papal corruptions, puts forth a divine power ? that men cannot wholly spoil it of its celestial efficacy ? that, even under its most disastrous eclipse, it still sheds beams to guide the soul to heaven ? that there exists in human nature, when loyal to conscience, a power to neutralize error, and to select and incorporate with itself what is pure and ennobling in the most incongruous system ? Shall we shut our eyes on the fact, that among the clergy of the Romish church have risen up illustrious imitators of that magnanimous apostle, before whom Felix trembled ; men, who, in the presence of nobles and kings, have bowed to God alone, have challenged for his law uncompromising homage, and rebuked in virtue's own undaunted tone triumphant guilt ? Shall we shut our eyes on the fact, that from the bosom of this corrupt church, have gone forth missionaries to the east and the west, whose toils and martyrdom will not be dimmed by

comparison with what is most splendid in Protestant self-sacrifice? We repeat it, not boastingly, but from deep conviction, that we are exceeded by no sect in earnestness of desire for the subversion of the usurped power of the Catholic church, of its false doctrines, and of its childish ceremonies so often substituted for inward virtue. We believe that these have wrought, and still work great evil. Still we see and delight to see, among those who adhere to them, the best attributes of men and Christians. Still we are accustomed to refresh our piety by books which Catholics have written. Still we find one of our highest gratifications in those works of art, in which Catholic genius has embodied its sublime and touching conceptions of the form and countenance of Jesus, has made us awed witnesses of his miracles and cross, companions of his apostles, and admirers, with a tender reverence, of the meek, celestial beauty of his sainted mother. With these impressions, and this experience, we cannot but lift up our voices against Protestant as well as Papal intolerance. We would purify Protestantism from the worst stain and crime of Rome, her cruel bigotry, her nefarious spirit of exclusion.

It would give us pleasure to enlarge on the character of Fenelon, had we not proposed to ourselves another and still more important object in this review. But, in truth, this grateful duty has been so faithfully performed in the Memoir added to the Selections, that our readers will have no cause to complain of our declining it. This sketch of Fenelon overflows with fervent yet discriminating admiration, and gives utterance to affectionate reverence, with a calmness which wins our confidence. It is not easy to make extracts where the whole is so interesting. But as some of our readers may know Fenelon only by name, and as we wish all to know and love him, we insert a few passages.

“ Fenelon, by mixing with all ranks and conditions, by associating with the unfortunate and the sorrowful, by assisting the weak, and by that union of mildness, of energy, and of benevolence, which adapts itself to every character, and to every situation, acquired the knowledge of the moral and physical ills which afflict human nature.

It was by this habitual and immediate communication with all classes of society, that he obtained the melancholy conviction of the miseries which distress the greater part of mankind; and to the profound impression of this truth through his whole life, we must ascribe that tender commiseration for the unfortunate, which he manifests in all his writings, and which he displayed still more powerfully in all his actions." Pp. 263, 4.

"In the course of his walks, he would often join the peasants, sit down with them on the grass, talk with them, and console them. He visited them in their cottages, seated himself at table with them, and partook of their humble meals. By such kindness and familiarity, he won their affections, and gained access to their minds. As they loved him as a father and friend, they delighted to listen to his instructions, and to submit to his guidance. Long after his death, the old people who had the happiness of seeing him on these occasions, spoke of him with the most tender reverence. 'There,' they would say, 'is the chair on which our good Archbishop used to sit in the midst of us; we shall see him no more,' and then their tears would flow.

"The diocese of Cambrai was often the theatre of war, and experienced the cruel ravages of retreating and conquering armies. But an extraordinary respect was paid to Fenelon by the invaders of France. The English, the Germans, and the Dutch, rivalled the inhabitants of Cambrai in their veneration for the Archbishop. All distinctions of religion and sect, all feelings of hatred and jealousy that divided the nations, seemed to disappear in the presence of Fenelon. Military escorts were offered him, for his personal security, but these he declined, and traversed the countries desolated by war, to visit his flock, trusting in the protection of God. In these visits, his way was marked by alms and benefactions. While he was among them, the people seemed to enjoy peace in the midst of war.

"He brought together into his palace, the wretched inhabitants of the country whom the war had driven from their homes, and took care of them, and fed them at his own table. Seeing one day that one of these peasants ate nothing, he asked him the reason of his abstinence. 'Alas! my lord,' said the poor man, 'in making my escape from my cottage, I had not time to bring off my cow, which was the support of my family. The enemy will drive her away, and I shall never find another so good.' Fenelon, availing himself of his privilege of safe conduct, immediately set out accompanied by a single servant, and drove the cow back himself to the peasant.

"'This,' said Cardinal Maury, 'is perhaps the finest act of Fenelon's life.' He adds, 'Alas! for the man who reads it without being affected.' Another anecdote, showing his tenderness to the poor, is thus related of him. A literary man, whose library was destroyed by fire, has been deservedly admired for saying, 'I should have profited but little by my books, if they had not taught me how to bear the loss of them.' The remark of Fenelon, who lost his in

a similar way, is still more simple and touching. 'I would much rather they were burnt, than the cottage of a poor peasant.'

"The virtues of Fenelon give his history the air of romance; but his name will never die. Transports of joy were heard at Cambrai when his ashes were discovered, which, it was thought, had been scattered by the tempest of the Revolution; and to this moment the Flemings call him 'The good Archbishop.'" Pp. 274, 5.

The Memoir closes in this touching strain;—

"When we speak of the death of Fenelon, we realize the truth of what we all acknowledge, though few feel, that the good man never dies; that, to use the words of one of our eloquent divines, 'death was but a circumstance in his being.' We may say, as we read his writings, that we are conscious of his immortality; he is with us; his spirit is around us; it enters into and takes possession of our souls. He is at this time, as he was when living in his diocese, the familiar friend of the poor and the sorrowful, the bold reprover of vice, and the gentle guide of the wanderer; he still says to all, in the words of his Divine Master, 'Come to me, all ye that are heavy laden, and I will give you rest.'

"In the houses of the unlearned, where the names of Louis the Fourteenth and Bossuet have never entered, except as connected with Fenelon's, where not a word of his native tongue would be understood, his spirit has entered as a minister of love and wisdom, and a well-worn translation of his Reflections, with a short Memoir of his life, is laid upon the precious word of God. What has thus immortalized Fenelon? For what is he thus cherished in our hearts? Is it his learning? his celebrity? his eloquence? No; it is the spirit of Christian love, the spirit of the Saviour of mankind, that is poured forth from all his writings; of that love that conquers self, that binds us to our neighbour, that raises us to God. This is Fenelon's power, it is this that touches our souls. We feel that he has entered into the full meaning of that sublime passage in St. John, and made it the motto of his life. 'Beloved, let us love one another; for love is of God; and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love.'" Pp. 282, 3.

The translator has received and will receive the thanks of many readers for giving them an opportunity of holding communion with the mind of Fenelon. Her selections are judicious, and she has caught much of that simplicity which is the charm of Fenelon's style. A want of coherence in the thoughts may sometimes be observed; and this, we suppose, is to be ascribed in part to the author, whose writings seem to be natural breathings of

the soul, rather than elaborate works of art; but still more to the translator, whose delicate task of selecting only what would suit and edify the Protestant mind, must have compelled her to make omissions and sudden transitions, not very favourable to order and connection.

We come now to our principal object. We propose to examine the most distinguishing views, or system of Fenelon. We say, 'his system,' for though he seems to write from immediate impulse, his works possess that unity which belongs to the productions of all superior minds. However he may appear to give his thoughts without elaboration or method, yet one spirit pervades them. We hear everywhere the same mild and penetrating voice, and feel ourselves always in the presence of the same strongly marked mind. What then were Fenelon's most characteristic views?—It may be well to observe, that our principal aim in this inquiry, is, to secure our readers against what we deem exceptionable in his system. We believe, as we have said, that he is not free from excess. He is sometimes unguarded, sometimes extravagant. He needs to be read with caution, as do all who write from their own deeply excited minds. He needs to be received with deductions and explanations, and to furnish these is our present aim. We fear that the very excellences of Fenelon may shield his errors. Admiration prepares the mind for belief; and the moral and religious sensibility of the reader may lay him open to impressions, which, whilst they leave his purity unstained, may engender causeless solitudes, and repress a just and cheerful interest in the ordinary pleasures and labours of life.

What then are Fenelon's characteristic views? We begin with his views of God, which very much determine and colour a religious system; and these are simple and affecting. He seems to regard God but in one light, to think of him but in one character. God always comes to him as the father, as the pitying and purifying friend, of the soul. This spiritual relation of the Supreme Being, is, in the book before us, his all-comprehending, all-

absorbing attribute. Our author constantly sets before us God as dwelling in the human mind, and dwelling there, to reprove its guilt, to speak to it with a still voice, to kindle a celestial ray in its darkness, to distil upon it his grace, to call forth its love towards himself, and to bow it by a gentle, rational sway, to chosen, cheerful, entire, subjection to his pure and righteous will. Fenelon had fully received the Christian doctrine of God. He believed in him as the Universal Father, as loving every soul, loving the guiltiest soul, and striving with it to reclaim it to himself. This interest of the Creator in the lost and darkened mind, is the thought which predominates in the writings of this excellent man. God's care of the outward world, of men's outward interests, of the concerns of nations, seems scarcely to enter his mind. It is of God, present to the soul, as a reprover, enlightener, purifier, and guide to perfection, that he loves to speak, and he speaks with a depth of conviction and tenderness, to which, one would think, every reader must respond.

We have seen the predominant view of the Supreme Being in the writings which we are examining. He is a spiritual father, seeking the perfection of every soul which he has made.—Another great question, carrying us still more deeply into Fenelon's mind, now presents itself. In what did he suppose this perfection of the human soul to consist? His views on this subject may be expressed in two words, self-crucifixion and love to God. Through these human perfection is to be sought. In these, and especially in the last, it consists. According to Fenelon, we are placed between two mighty attractions, self and God; and the only important question for every human being, is, to which of these hostile powers he will determine to surrender his mind? His phraseology on this subject is various, and indeed his writings are, in a great measure, expansions of this single view. He lays open the perpetual collisions between the principle of selfishness and the principle of religious love, and calls us with his whole strength of persuasion, to sacrifice the first, to cherish and enthrone the last. This

is his great aim. This he urges in a diversity of forms, some of which may be repeated, as helps to a better apprehension of his doctrine. Thus he calls us 'to die to ourselves, and to live to God ;'—'to renounce our own wills, and to choose the will of God as our only rule ;'—'to renounce our own glory, and to seek the glory of God ;'—'to distrust ourselves, and to put our whole trust in God ;'—'to forget ourselves, and to give our thoughts to God ;'—'to renounce ease, and to labour for God ;'—'to sacrifice pleasure, and to suffer for God ;'—'to silence our own passions, and to listen to the voice of God ;'—'to crucify self-love, and to substitute for it the love of God ;'—'to surrender our plans, and to leave all things to God.' These passages give us Fenelon's theory of perfection. Self, as he teaches, is the great barrier between the soul and its Maker, and self is to vanish more and more from our thoughts, desires, hopes, trust, and complacency, and God to become all in all. Our own interests, pleasures, plans, advancement, all are to be swallowed up in an entire and unreserved devotion to the will of God.

Such is the doctrine of Fenelon, and it is essentially just. Self-crucifixion or self-sacrifice, and love to God including love to his creatures, are the chief elements of moral perfection. The pure and noble mind of Fenelon recognised as by instinct, and separated from all inferior adjuncts, these essential constituents or attributes of Christian virtue ; and there are passages in which he sets before us their deep and silent workings in the heart, and their beautiful manifestations in the life, with a delicacy, power, and truth, which can hardly be surpassed.

Still we think that Fenelon's exposition of his views is open to objection. We think that his phraseology, notwithstanding its apparent simplicity, is often obscure ; that he has not set the due bounds to his doctrines ; and especially that refined minds, thirsting for perfection, may be led astray by his peculiar mode of exhibiting it. Our objections we will now state more fully.

We have said that self-crucifixion and love to God are, in Fenelon's system, the two chief constituents or ele-

ments of virtue and perfection. To these we will give separate attention, although in truth they often coalesce, and always imply one another. We begin with self-crucifixion, or what is often called self-sacrifice, and on this we chiefly differ from the expositions of our author. Perhaps the word *self* occurs more frequently than any other in Fenelon's writings, and he is particularly inclined to place it in contrast with and in opposition to God. According to his common teaching, God and self are hostile influences, having nothing in common; the one, the concentration of all evil, the other of all good. Self is the principle and the seat of all guilt and misery. He is never weary of pouring reproach on self, and, generally speaking, sets no limits to the duty of putting it to a painful death. Now language like this has led men to very injurious modes of regarding themselves and their own nature, and made them forgetful of what they owe to themselves. It has thrown a cloud over man's condition and prospects. It has led to self-contempt, a vice as pernicious as pride. A man, when told perpetually to crucify *himself*, is apt to include under this word his whole nature, and we fear that, under this teaching, our nature is repressed, its growth stunted, its free movements chained, and of course its beauty, grace, and power impaired. We mean not to charge on Fenelon the error of which we have spoken, or to hold him responsible for its effects. But we do think that it finds shelter under his phraseology, and we deem it so great, so pernicious, as to need a faithful exposition. Men err in nothing more than in disparaging and wronging their own nature. None are just to themselves. The truth on this great subject is indeed so obscured, that it may startle as a paradox. A human being, justly viewed, instead of being bound to general self-crucifixion, cannot reverence and cherish himself too much. This position, we know, is strong. But strong language is needed to encounter strong delusion. We would teach, that great limitations must be set to the duty of renouncing or denying ourselves, and that no self-crucifixion is virtuous, but that which concurs with, and promotes self-respect. We will

unfold our meaning, beginning with positions, which we presume will be controverted by none.

If we first regard man's highest nature, we shall see at once, that to crucify or renounce this, so far from being a duty, would be a crime. The mind, which is our chief distinction, can never be spoken or thought of too reverently. It is God's highest work, his mirror and representative. Its superiority to the outward universe is mournfully overlooked, and is yet most true. This pre-eminence we ascribe to the mind, not merely because it can comprehend the universe which cannot comprehend itself, but for still higher reasons. We believe, that the human mind is akin to that intellectual energy which gave birth to nature, and consequently that it contains within itself the seminal and prolific principles from which nature sprung. We believe, too, that the highest purpose of the universe is to furnish materials, scope, and excitements to the mind, in the work of assimilating itself to the Infinite Spirit; that is, to minister to a progress within us, which nothing without us can rival. So transcendent is the mind. No praise can equal God's goodness in creating us after his own spiritual likeness. No imagination can conceive of the greatness of the gift of a rational and moral existence. Far from crucifying this, to unfold it must ever be the chief duty and end of our being, and the noblest tribute we can render to its Author.

We have spoken of the mind, that highest part of ourselves, and of the guilt we should incur by crucifying or renouncing it. But the duty of self-crucifixion requires still greater limitations. Taking human nature as consisting of a body as well as mind, as including animal desire, as framed to receive pleasure through the eye and ear and all the organs of sense, in this larger view, we cannot give it up to the immolation which is sometimes urged. We see in the mixed constitution of man a beautiful whole. We see in the lowest as well as highest capacity an important use; and in every sense an inlet of pleasure not to be disdained. Still more, we believe, that he, in whom the physical nature is unfolded most entirely and

harmoniously, who unites to greatest strength of limbs the greatest acuteness of the senses, may, if he will, derive important aids to the intellect and moral powers from these felicities of his outward frame. We believe, too, that by a beautiful reaction, the mind, in proportion to its culture and moral elevation, gives vigour and grace to the body, and enlarges its sphere of action and enjoyment. Thus, human nature, viewed as a whole, as a union of the worlds of matter and mind, is a work worthy of a divine author, and its universal developement, not its general crucifixion, is the lesson of wisdom and virtue.

We go still farther. The desire of our own individual interest, pleasure, good, the principle which is ordinarily denominated self-love or self-regard, is not to be warred against and destroyed. The tendency of this to excess is indeed our chief moral danger. Self-partiality, in some form or other, enters into and constitutes chiefly, if not wholly, every sin. But excess is not essential to self-regard, and this principle of our nature is the last which could be spared. Nothing is plainer than that to every being his own welfare is more specially committed than that of any other, and that a special sensibility to it is imperiously demanded by his present state. He alone knows his own wants and perils, and the hourly, perpetual claims of his particular lot; and were he to discard the care of himself for a day, he would inevitably perish. It is a remark of great importance, that the moral danger to which we are exposed by self-love, arises from the very indispensableness of this principle, from the necessity of its perpetual exercise; for according to a known law of the mind, every passion, unless carefully restrained, gains strength by frequency of excitement and action. The tendency of self-love to excess results from its very importance, or from the need in which we stand of its unceasing agency, and is therefore no reason for its extermination, and no reproach on human nature. This tendency, however, does exist. It is strong. It is fearful. It is our chief peril. It is the precipice, on the edge of which we always tread. It is the great appointed trial of our moral nature. To this tendency, unresisted,

tamely obeyed, we owe the chief guilt and misery of the present state, the extinction of charity, a moral death more terrible than all the calamities of life. This truth Fenelon felt and taught as few have done, and in his powerful warnings against this peril the chief value of his writings lies. He treats with admirable acuteness the windings of self-partiality, shows how it mixes with the best motives, and how it feeds upon, and so consumes our very virtues. All this is true. Still, self-love is an essential part of our nature, and must not and cannot be renounced.

The strong tendency of this principle to excess, of which we have now spoken, explains the strong language, in which Fenelon and others have pointed out our danger from this part of our constitution. But it has also given rise to exaggerated views and modes of expression, which have contributed, perhaps, as much as any cause, to the universal want of a just self-respect. Self-love, from its proneness to excess and its constant movements, has naturally been the object of greater attention than any other principle of action; and men, regarding it not so much in its ordinary operations as in its encroachments and its triumphs over other sentiments, have come to consider it as the chief constituent of human nature. Philosophers, 'falsely so called,' have laboured to resolve into it all our affections, to make it the sole spring of life, so that the whole mind, according to their doctrine, may be considered as one energy of self-love. If to these remarks we add, that this principle, as its name imports, has self or the individual for its object, we have the explanation of a very important fact in the present discussion. We learn how it is, that self-love has come to be called by the name of *self*, as if it constituted the whole individual, and to be considered as entering into and forming human nature as no other principle does. A man's self-love, especially when unrestrained, is thus thought to be and is spoken of as himself; and hence the duty of crucifying or renouncing himself has naturally been urged by Fenelon, and a host of writers, in the broadest and most unqualified terms.

Now it is not true that self-love is our only principle, or that it constitutes ourselves any more than other principles, and the wrong done to our nature by such modes of speech needs to be resisted. Our nature has other elements or constituents, and vastly higher ones, to which self-love was meant to minister, and which are at war with its excesses. For example, we have reason or intellectual energy, given us for the pursuit and acquisition of truth; and this is essentially a disinterested principle; for truth, which is its object, is of a universal, impartial nature. The great province of the intellectual faculty, is, to acquaint the individual with the laws and order of the divine system; a system, which spreads infinitely beyond himself, of which he forms a very small part, which embraces innumerable beings equally favoured by God, and which proposes as its sublime and beneficent end, the ever growing good of the whole. Again, human nature has a variety of affections, corresponding to our domestic and most common relations; affections, which in multitudes overpower self-love, which make others the chief objects of our care, which nerve the arm for ever recurring toil by day, and strengthen the wearied frame to forego the slumbers of night. Then there belongs to every man the general sentiment of humanity, which responds to all human sufferings, to a stranger's tears and groans, and often prompts to great sacrifices for his relief. Above all, there is the moral principle, that which should especially be called a man's self, for it is clothed with a kingly authority over his whole nature, and was plainly given to bear sway over every desire. This is eminently a disinterested principle. Its very essence is impartiality. It has no respect of persons. It is the principle of justice, taking the rights of all under its protection, and frowning on the least wrong, however largely it may serve ourselves. This moral nature especially delights in, and enjoins a universal charity, and makes the heart thrill with exulting joy, at the sight or hearing of magnanimous deeds, of perils fronted, and death endured, in the cause of humanity. Now these various principles, and especially the last, are as truly ourselves as self-love.

When a man thinks of himself, these ought to occur to him as his chief attributes. He can hardly injure himself more, than by excluding these from his conception of himself, and by making self-love the great constituent of his nature.

We have urged these remarks on the narrow sense often given to the word *self*, because we are persuaded, that it leads to degrading ideas of human nature, and to the pernicious notion, that we practise a virtuous self-sacrifice in holding it in contempt. We would have it understood, that high faculties form this despised self, as truly as low desires; and we would add, that when these are faithfully unfolded, this self takes rank among the noblest beings in the universe. To illustrate this thought, we ask the reader's attention to an important, but much neglected view of virtue and religion. These are commonly spoken of in an abstract manner, as if they were distinct from ourselves, as if they were foreign existences, which enter the human mind, and dwell there in a kind of separation from itself. Now religion and virtue, wherever they exist, are the mind itself and nothing else. They are human nature, and nothing else. A good man's piety and virtue are not distinct possessions; they are himself, and all the glory which belongs to them belongs to himself. What is religion? Not a foreign inhabitant, not something alien to our nature, which comes and takes up its abode in the soul. It is the soul itself, lifting itself up to its Maker. What is virtue? It is the soul, listening to, and revering, and obeying a law which belongs to its very essence, the law of duty. We sometimes smile, when we hear men decrying human nature, and in the same breathing exalting religion to the skies; as if religion were anything more than human nature, acting in obedience to its chief law. Religion and virtue, as far as we possess them, are ourselves; and the homage which is paid to these attributes, is in truth a tribute to the soul of man. Self-crucifixion then, should it exclude self-reverence, would be anything but virtue.

We would briefly suggest another train of thought

leading to the same result. Self-crucifixion, or self-renunciation, is a work, and a work requires an agent. By whom then is it accomplished? We answer, by the man himself, who is the subject of it. It is he who is summoned to the effort. He is called by a voice within, and by the law of God, to put forth power over himself, to rule his own spirit, to subdue every passion. Now this inward power, which self-crucifixion supposes and demands, is the most signal proof of a high nature which can be given. It is the most illustrious power which God confers. It is a sovereignty worth more than that over outward nature. It is the chief constituent of the noblest order of virtues; and its greatness, of course, demonstrates the greatness of the human mind, which is perpetually bound and summoned to put it forth. But this is not all. Self-crucifixion has an object, an end; and what is it? Its great end is, to give liberty and energy to our nature. Its aim is, not to break down the soul, but to curb those lusts and passions, 'which war against the soul,' that the moral and intellectual faculties may rise into new life, and may manifest their divine original. Self-crucifixion, justly viewed, is the suppression of the passions, that the power and progress of thought, and conscience, and pure love, may be unrestrained. It is the destruction of the brute, that the angel may unfold itself within. It is founded on our godlike capacities, and the expansion and glory of these is its end. Thus the very duty, which by some is identified with self-contempt, implies and imposes self-reverence. It is the belief and the choice of perfection as our inheritance and our end.

We have thus shown under what great limitations, self-crucifixion, or self-renunciation, is to be understood, and how remote it is from self-contempt. Our purpose was, after closing this discussion, to give a rational interpretation of the phrases in which Fenelon has enjoined this duty. But our limits allow us just to glance at one or two of these. Perhaps he calls upon us to do nothing so often as 'to renounce our own wills.' This is a favourite phrase; and what does it imply? that we are to cease to

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will? Nothing less. The truth is, that the human will is never so strenuous, as in this act which is called the renunciation of itself, and by nothing does it more build up its own energy. The phrase means, that we should sacrifice inclination at the least suggestion of duty. But who does not know, that the mind never puts forth such strength of purpose or will, as in overcoming desire? And what is the highest end and benefit of this warfare with desire? It is, that the mind may accumulate force of moral purpose, that the will may more sternly, unconquerably resolve on the hardest duties and sublimest virtues to which God may call us.

Once more, we are again and again exhorted by Fenelon to 'forget ourselves.' And what means this? Self-oblivion, literally understood, is an impossibility. We may as easily annihilate our being as our self-consciousness. Self-remembrance is in truth a duty, needful to the safety of every hour, and especially necessary to the great work of life, which is the conforming of ourselves, of our whole nature, to the will of God. There is no danger of our thinking of ourselves too much, if we will think justly; that is, if we will view ourselves as what we are, as moral beings, accountable to a divine lawgiver, framed to delight in and to seek virtue, framed for an ever spreading philanthropy, called to sympathize with and to suffer for others, and through this path to ascend to our Original. There are, however, senses in which we cannot too much forget ourselves. Our improvements of whatever kind, our good deeds, our virtues, whenever they are seized upon and magnified by self-love, or so recalled as to lift us above others, and to stifle that sense of deficiency and thirst for progress, by which alone we can be carried forward, these we cannot too earnestly drive from our thoughts. Our distinctions, whether of mind, body, or condition, when they minister to vanity or pride, when they weaken the consciousness of a common nature with the human race, narrow our sympathies, or deprave our judgments, these we cannot be too solicitous to forget. Our pleasures, when they are so exaggerated by the imagination as to distract and

overwhelm the sense of duty, should be forced to quit their grasp on our minds. Such parts or constituents of ourselves we are to forget. Our moral, intellectual, immortal nature we cannot remember too much. Under the consciousness of it, we are always to live.

According to the views now given, self-crucifixion is the subjection or sacrifice of the inferior to the higher principles of our nature. It is the practical recognition of the supremacy and dignity of our rational and moral powers. No duty involves a more reverential view and care of ourselves. We have been the more solicitous to give this view of self-renunciation, because its true spirit is often mistaken, because it is often so set forth as to degrade, instead of exalting the mind. In truth, we feel more and more the importance of bringing men to juster conceptions of the inward gifts with which God has enriched them. We desire nothing so much, as to open their eyes to their own spiritual possessions. We feel indeed the difficulties of the subject. We know that we have to combat with a secret incredulity in many minds. We know, that the clearest expositions will be imperfectly understood by those, who have nothing in their experience to interpret what we utter. The mind, we are aware, can be clearly revealed to itself, only by its own progress. Its capacities of thought, of action, of endurance, of triumphing over pleasure and pain, of identifying itself with other beings, of seeking truth without prejudice and without fear, of uniting itself with God, of sacrificing life to duty, these immortal energies can only be felt to be real, and duly honoured, by those in whom they are gradually and steadily unfolded. Still we do not despair of meeting some response, though faint, in multitudes. Such a spirit, as God has breathed into men, cannot easily exist, without giving some signs of its divine original. In most men, there are some revelations of their own nature, some beams of a light which belongs not to the earth, some sympathies with what is good and great in character, some perceptions of beauty, some gushings from the deep fountain of love in the soul, some thirstings for a purer happiness, some experience of

the peculiar joy of a disinterested deed, some dim conceptions at least of their intimate relations to God. Most men understand through experience these testimonies to the secret wealth and immortal destination of the soul; whilst, in not a few, such a measure of intellectual and moral power has been called forth, that nothing is needed but a wise direction of their thoughts upon themselves, to open to them the magnificent prospect of their own spiritual energy, and of the unbounded good into which it may be unfolded. For such we have written. We regard nothing so important to a human being, as the knowledge of his own mind, and of its intimate connection with the Infinite Mind. Faith in what man contains as a germ in his own breast, faith in what he may become, in what he was framed to be, in that state of power, light, purity, joy, to which Jesus Christ came to exalt him, this faith seems to us the quickening, saving, renovating principle, which God sent his Son to revive in the soul, and happy are they who can spread its empire in the world.

We have finished our remarks on the first element of perfection, according to Fenelon, self-crucifixion. We proceed to the second, love to God. On this topic we intended to enlarge, but have left ourselves little room. We are happy to say, that we have less to object to Fenelon's expositions under this head, than under the former. Of the grandeur and the happiness of this principle he speaks truly, worthily, in the penetrating language of calm and deep conviction. In one particular, we think him defective. He has not stated, and in truth, very few do state, with sufficient strength and precision, the moral foundation and the moral nature of religion. He has not taught, with sufficient clearness, the great truth, that love to God is from beginning to end the love of virtue. He did not sufficiently feel, that religion is the expansion and most perfect form of the moral faculty of man. He sometimes teaches, that to do God's will, we must renounce ourselves and silence reason; as if the divine will were not in accordance with our faculties; as if it were something dark and mysterious; as if to follow it, we

must quench the light of our own minds. Now the truth is, that the divine will is in harmony with our nature. It is God's approbation and injunction of that moral rectitude, of which the great lines are written on the human soul, and to which reason and conscience, even when they fail to secure obedience, do yet secretly, and in no small degree, respond. The human mind and the divine law are not distinct and disconnected things. If man were not a law to himself, he could not receive the revelation of a law from Heaven. Were not the principle of duty an essential part of his mind, he could be bound to no obedience. Religion has its foundation in our moral nature, and is indeed its most enlarged and glorious form, and we lament that this great truth does not shine more brightly in the pages of Fenelon. We intended to give to it a particular discussion; but as we cannot do it justice in the present article, we prefer to dismiss it, and to offer a few miscellaneous remarks on that sentiment of love towards God on which our author so perpetually insists.

We are aware that to some men Fenelon may seem an enthusiast. Some may doubt or deny the possibility of that strong, deep, supreme affection towards the Supreme Being, with which Fenelon's book overflows. We wonder at this scepticism. We know no property of human nature more undoubted, than its capacity and fulness of affection. We see its love overflowing in its domestic connections, in friendships, and especially in its interest in beings separated by oceans and the lapse of ages. Let it not be said, that the affections, to which we here refer, have fellow-beings for their objects, and do not therefore prove our capacity of religious attachment. The truth is, that one spirit runs through all our affections, as far as they are pure; and love to mankind, directed aright, is the germ and element of love to the Divinity. Whatever is excellent and venerable in human beings, is of God, and in attaching ourselves to it we are preparing our hearts for its Author. Whoever sees and recognises the moral dignity of impartial justice and disinterested goodness in his fellow-creatures, has begun to pay homage

to the attributes of God. The first emotion awakened in the soul, we mean filial attachment, is the dawning of love to our Father in heaven. Our deep interest in the history of good and great men, our veneration towards enlightened legislators, our sympathy with philanthropists, our delight in mighty efforts of intellect consecrated to a good cause, all these sentiments prove our capacity of an affectionate reverence to God; for he is at once the inspirer and the model of this intellectual and moral grandeur in his creatures. We even think, that our love of nature has an affinity with the love of God, and was meant as a preparation for it; for the harmonies of nature are only his wisdom made visible; the heavens, so sublime, are a revelation of his immensity; and the beauty of creation images to us his overflowing love and blessedness. To us, hardly anything seems plainer, than that the soul was made for God. Not only its human affections guide it to him; not only its deep wants, its dangers, and helplessness, guide it to him; there are still higher indications of the end for which it was made. It has a capacity of more than human love, a principle or power of adoration, which cannot bound itself to finite natures; which carries up the thoughts above the visible universe, and which, in approaching God, rises into a solemn transport, a mingled awe and joy, prophetic of a higher life; and a brighter signature of our end and happiness cannot be conceived.

We are aware that it may be objected, that many and great obstructions to a supreme love of God belong to our very constitution and condition, and that these go far to disprove the doctrine of our being framed for religion as our chief good. But this argument does not move us. We learn from every survey of man's nature and history, that he is ordained to approach the end of his creation through many and great obstructions; that effort is the immutable law of his being; that a good, in proportion to its grandeur, is encompassed with hardship. The obstructions to religion are not greater than those to knowledge; and accordingly history gives as dark views of human ignorance, as of human guilt. Yet who, on

this ground, denies that man was formed for knowledge, that progress in truth is the path of nature, and that he has impulses which are to carry forward his intellectual powers without end? It is God's pleasure, in his provisions for the mind, as well as for the body, to give us in a rude state the materials of good, and to leave us to frame from them, amidst much conflict, a character of moral and religious excellence; and in this ordination we see his wise benevolence; for by this we may rise to the unutterable happiness of a free and moral union with our Creator. We ought to add, that the obstructions to the love of God do not lie wholly in ourselves. Perhaps the greatest is a false theology. This interposes thick clouds between the soul and its Maker. It darkens and dishonours God and his works, and leaves nothing to sustain our trust and love.

The motives, which are most commonly urged for cherishing supreme affection towards God, are drawn from our frailty and weakness, and from our need of more than human succour in the trials of life and in the pains of death. But religion has a still higher claim. It answers to the deepest want of human nature. We refer to our want of some being or beings, to whom we may give our hearts, whom we may love more than ourselves, for whom we may live and be ready to die, and whose character responds to that idea of perfection, which, however dim and undefined, is an essential element of every human soul. We cannot be happy beyond our love. At the same time, love may prove our chief woe, if bestowed unwisely, disproportionately, and on unworthy objects; if confined to beings of imperfect virtue, with whose feelings we cannot always innocently sympathize, whose interests we cannot always righteously promote, who narrow us to themselves instead of breathing universal charity, who are frail, mutable, exposed to suffering, pain, and death. To secure a growing happiness and a spotless virtue, we need for the heart a being worthy of its whole treasure of love, to whom we may consecrate our whole existence, in approaching whom we enter an atmosphere of purity and brightness, in sympathizing

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with whom we cherish only noble sentiments, in devoting ourselves to whom we espouse great and enduring interests, in whose character we find the spring of an ever enlarging philanthropy, and by attachment to whom, all our other attachments are hallowed, protected, and supplied with tender and sublime consolations under bereavement and blighted hope. Such a being is God.

The word which Fenelon has most frequently used to express the happiness to which the mind ascends by a supreme love of God, is 'peace,' perhaps the most expressive which language affords. We fear, however, that its full import is not always received. There is a two-fold peace. The first is negative. It is relief from disquiet and corroding care. It is repose after conflict and storms. But there is another and a higher peace, to which this is but the prelude, 'a peace of God which passeth all understanding,' and properly called 'the kingdom of heaven within us.' This state is anything but negative. It is the highest and most strenuous action of the soul, but an entirely harmonious action, in which all our powers and affections are blended in a beautiful proportion, and sustain and perfect one another. It is more than silence after storms. It is as the concord of all melodious sounds. Has the reader never known a season, when, in the fullest flow of thought and feeling, in the universal action of the soul, an inward calm, profound as midnight silence, yet bright as the still summer noon, full of joy, but unbroken by one throb of tumultuous passion, has been breathed through his spirit, and given him a glimpse and presage of the serenity of a happier world? Of this character is the peace of religion. It is a conscious harmony with God and the creation, an alliance of love with all beings, a sympathy with all that is pure and happy, a surrender of every separate will and interest, a participation of the spirit and life of the universe, an entire concord of purpose with its Infinite Original. This is peace, and the true happiness of man; and we think that human nature has never entirely lost sight of this its great end. It has always sighed for a repose, in which energy of thought and will might be tem-

pered with an all-pervading tranquillity. We seem to discover aspirations after this good, a dim consciousness of it, in all ages of the world. We think we see it in those systems of Oriental and Grecian philosophy, which proposed, as the consummation of present virtue, a release from all disquiet, and an intimate union and harmony with the Divine Mind. We even think, that we trace this consciousness, this aspiration, in the works of ancient art which time has spared to us, in which the sculptor, aiming to embody his deepest thoughts of human perfection, has joined with the fulness of life and strength, a repose, which breathes into the spectator an admiration as calm as it is exalted. Man, we believe, never wholly loses the sentiment of his true good. There are yearnings, sighings, which he does not himself comprehend, which break forth alike in his prosperous and adverse seasons, which betray a deep, indestructible faith in a good that he has not found, and which, in proportion as they grow distinct, rise to God, and concentrate the soul in him, as at once its life and rest, the fountain at once of energy and of peace.

In the remarks, which have now been suggested by the writings of Fenelon, we have aimed to free religion from exaggerations, which, we fear, weaken its influence over reasonable men, and at the same time to illustrate its dignity and happiness. We want time, or we should enlarge on the importance of this great subject to every human being. We cannot however leave it, without earnestly recommending it to the attention of men of superior minds. The neglect which it generally receives from these is one of the most discouraging signs of our times. The claims of religion on intelligent men are not yet understood, and the low place which it holds among the objects of liberal inquiry, will one day be recollected as the shame of our age. Some remarks on this topic may form a not unsuitable conclusion to the present article.

It is, we fear, an unquestionable fact, that religion, considered as an intellectual subject, is in a great measure

left to a particular body of men, as a professional concern ; and the fact is as much to be wondered at as deplored. It is wonderful that any mind, and especially a superior one, should not see in religion the highest object of thought. It is wonderful that the infinite God, the noblest theme of the universe, should be considered as a monopoly of professed theologians ; that a subject, so vast, awful, and exalting, as our relation to the Divinity, should be left to technical men, to be handled so much for sectarian purposes. Religion is the property and dearest interest of the human race. Every man has an equal concern in it. It should be approached with an independence on human authority. It should be rescued from all the factions, which have seized upon it as their particular possession. Men of the highest intellect should feel, that, if there be a God, then his character and our relation to him throw all other subjects into obscurity, and that the intellect, if not consecrated to him, can never attain its true use, its full dimensions, and its proper happiness. Religion, if it be true, is central truth, and all knowledge, which is not gathered round it, and quickened and illuminated by it, is hardly worthy the name. To this great theme we would summon all orders of mind, the scholar, the statesman, the student of nature, and the observer of life. It is a subject to which every faculty and every acquisition may pay tribute, which may receive aids and lights from the accuracy of the logician, from the penetrating spirit of philosophy, from the intuitions of genius, from the researches of history, from the science of the mind, from physical science, from every branch of criticism, and, though last not least, from the spontaneous suggestions and the moral aspirations of pure but unlettered men.

It is a fact which shocks us, and which shows the degraded state of religion, that not a few superior minds look down upon it as a subject beneath their investigation. Though allied with all knowledge, and especially with that of human nature and human duty, it is regarded as a separate and inferior study, particularly fitted to the gloom of a convent, and the seclusion of a minister.

Religion is still confounded, in many and in gifted minds, with the jargon of monks, and the subtleties and strifes of theologians. It is thought a mystery, which, far from coalescing, wars with our other knowledge. It is never ranked with the sciences which expand and adorn the mind. It is regarded as a method of escaping future ruin, not as a vivifying truth through which the intellect and heart are alike to be invigorated and enlarged. Its bearing on the great objects of thought and the great interests of life, is hardly suspected. This degradation of religion into a technical study, this disjunction of it from morals, from philosophy, from the various objects of liberal research, has done it infinite injury, has checked its progress, has perpetuated errors which gathered round it in times of barbarism and ignorance, has made it a mark for the sophistry and ridicule of the licentious, and has infused a lurking scepticism into many powerful understandings. Nor has religion suffered alone. The whole mind is darkened by the obscuration of this its central light. Its reasonings and judgments become unstable through want of this foundation to rest upon. Religion is to the whole sphere of truth, what God is to the universe, and in dethroning it, or confining it to a narrow range, we commit very much such an injury on the soul, as the universe would suffer, were the Infinite Being to abandon it, or to contract his energy to a small province of his creation.

The injury done to literature by divorcing it from religion, is a topic worthy of separate discussion. Literature has thus lost power and permanent interest. It has become, in a great measure, superficial, an image of transient modes of thought and of arbitrary forms of life, not the organ and expression of immutable truth, and of deep workings of the soul. We beg not to be misunderstood. We have no desire that literature should confine itself wholly or chiefly to religious topics, and we hardly know a greater calamity which it could incur, than by degenerating into religious cant. Next to profaneness, we dread the affectation of piety and the mechanical repetition of sacred phraseology. We only lament,

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that literature has so generally been the product and utterance of minds, which have not lived, thought, and written, under the light of a rational and sublime faith. Severed from this, it wants the principle of immortality. We do not speak lightly when we say, that all works of the intellect, which have not in some measure been quickened by the spirit of religion, are doomed to perish or to lose their power; and that genius is preparing for itself a sepulchre, when it disjoins itself from the Universal Mind. Religion is not always to remain in its present dark, depressed condition. Already there are signs of a brighter day. It begins to be viewed more generously. It is gradually attracting to itself superior understandings. It is rising from the low rank of a professional, technical study, and asserting its supremacy among the objects of the mind. A new era, we trust, is opening upon the world, and all literature will feel its power. In proportion as the true and sublime conception of God shall unfold itself in the soul, and shall become there a central sun, shedding its beams on all objects of thought, there will be a want of sympathy with all works which have not been quickened by this heavenly influence. It will be felt that the poet has known little of nature, that he has seen it only under clouds, if he have not seen it under this celestial light. It will be felt, that man, the great subject of literature, when viewed in separation from his Maker and his end, can be as little understood and portrayed, as a plant torn from the soil in which it grew, and cut off from communication with the clouds and sun.

We are aware that objections will spring up to the doctrine, that all literature should be produced under the influence of religion. We shall be told, that in this way literature will lose all variety and spirit, that a monotonous and solemn hue will spread itself over writing, and that a library will have the air of a tomb. We do not wonder at this fear. Religion has certainly been accustomed to speak in sepulchral tones, and to wear any aspect but a bright and glowing one. It has lost its free and various movement. But let us not ascribe to its nature, what has befallen it from adverse circumstances.

The truth is, that religion, justly viewed, surpasses all other principles, in giving a free and manifold action to the mind. It recognises in every faculty and sentiment the workmanship of God, and assigns a sphere of agency to each. It takes our whole nature under its guardianship, and with a parental love ministers to its inferior as well as higher gratifications. False religion mutilates the soul, sees evil in our innocent sensibilities, and rules with a tyrant's frown and rod. True religion is a mild and lawful sovereign, governing to protect, to give strength, to unfold all our inward resources. We believe, that under its influence, literature is to pass its present limits, and to put itself forth in original forms of composition. Religion is of all principles most fruitful, multiform, and unconfined. It is sympathy with that Being, who seems to delight in diversifying the modes of his agency, and the products of his wisdom and power. It does not chain us to a few essential duties, or express itself in a few unchanging modes of writing. It has the liberality and munificence of nature, which not only produces the necessary root and grain, but pours forth fruits and flowers. It has the variety and bold contrasts of nature, which, at the foot of the awful mountain, scoops out the freshest, sweetest valleys, and embosoms in the wild, troubled ocean, islands, whose vernal airs, and loveliness, and teeming fruitfulness, almost breathe the joys of Paradise. Religion will accomplish for literature what it most needs; that is, will give it depth, at the same time that it heightens its grace and beauty. The union of these attributes is most to be desired. Our literature is lamentably superficial, and to some the beautiful and the superficial even seem to be naturally conjoined. Let not beauty be so wronged. It resides chiefly in profound thoughts and feelings. It overflows chiefly in the writings of poets, gifted with a sublime and piercing vision. A beautiful literature springs from the depth and fulness of intellectual and moral life, from an energy of thought and feeling, to which nothing, as we believe, ministers so largely as enlightened religion.

So far from a monotonous solemnity overspreading li-
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terature in consequence of the all-pervading influence of religion, we believe, that the sportive and comic forms of composition, instead of being abandoned, will only be refined and improved. We know that these are supposed to be frowned upon by piety ; but they have their root in the constitution which God has given us, and ought not therefore to be indiscriminately condemned. The propensity to wit and laughter does indeed, through excessive indulgence, often issue in a character of heartless levity, low mimicry, or unfeeling ridicule. It often seeks gratification in regions of impurity, throws a gaiety round vice, and sometimes even pours contempt on virtue. But, though often and mournfully perverted, it is still a gift of God, and may and ought to minister, not only to innocent pleasure, but to the intellect and the heart. Man was made for relaxation as truly as for labour ; and by a law of his nature, which has not received the attention it deserves, he finds perhaps no relaxation so restorative, as that in which he reverts to his childhood, seems to forget his wisdom, leaves the imagination to exhilarate itself by sportive inventions, talks of amusing incongruities in conduct and events, smiles at the innocent eccentricities and odd mistakes of those whom he most esteems, allows himself in arch allusions or kind-hearted satire, and transports himself into a world of ludicrous combinations. We have said, that on these occasions, the mind seems to put off its wisdom ; but the truth is, that in a pure mind, wisdom retreats, if we may so say, to its centre, and there unseen, keeps guard over this transient folly, draws delicate lines which are never to be passed in the freest moments, and, like a judicious parent watching the sports of childhood, preserves a stainless innocence of soul in the very exuberance of gaiety. This combination of moral power with wit and humour, with comic conceptions and irrepressible laughter, this union of mirth and virtue, belongs to an advanced stage of the character ; and we believe, that in proportion to the diffusion of an enlightened religion, this action of the mind will increase, and will overflow in compositions, which, joining innocence to sportiveness, will com-

municate unmixed delight. Religion is not at variance with occasional mirth. In the same character, the solemn thought and the sublime emotions of the improved Christian, may be joined with the unanxious freedom, buoyancy and gaiety of early years.

We will add but one more illustration of our views. We believe that the union of religion with genius, will favour that species of composition to which it may seem at first to be least propitious. We refer to that department of literature, which has for its object the delineation of the stronger and more terrible and guilty passions. Strange as it may appear, these gloomy and appalling features of our nature may be best comprehended and portrayed by the purest and noblest minds. The common idea is, that overwhelming emotions, the more they are experienced, can the more effectually be described. We have one strong presumption against this doctrine. Tradition leads us to believe, that Shakspeare, though he painted so faithfully and fearfully the storms of passion, was a calm and cheerful man. The passions are too engrossed by their objects to meditate on themselves; and none are more ignorant of their growth and subtle workings than their own victims. Nothing reveals to us the secrets of our own souls like religion; and in disclosing to us, in ourselves, the tendency of passion to absorb every energy, and to spread its hues over every thought, it gives us a key to all souls; for in all human nature is essentially one, having the same spiritual elements, and the same grand features. No man, it is believed, understands the wild and irregular motions of the mind, like him in whom a principle of divine order has begun to establish peace. No man knows the horror of thick darkness which gathers over the slaves of vehement passion, like him who is rising into the light and liberty of virtue. There is indeed a selfish shrewdness, which is thought to give a peculiar and deep insight into human nature. But the knowledge, of which it boasts, is partial, distorted, and vulgar, and wholly unfit for the purposes of literature. We value it little. We believe, that no qualification avails so much to a knowledge of human nature in all its forms, in its

good and evil manifestations, as that enlightened, celestial charity, which religion alone inspires ; for this establishes sympathies between us and all men, and thus makes them intelligible to us. A man, imbued with this spirit, alone contemplates vice, as it really exists, and as it ought always to be described. In the most depraved fellow beings he sees partakers of his own nature. Amidst the terrible ravages of the passions, he sees conscience, though prostrate, not destroyed, nor wholly powerless. He sees the proofs of an unextinguished moral life, in inward struggles, in occasional relentings, in sighings for lost innocence, in reviving throbs of early affections, in the sophistry by which the guilty mind would become reconciled to itself, in remorse, in anxious forebodings, in despair, perhaps in studied recklessness and cherished self-forgetfulness. These conflicts between the passions and the moral nature, are the most interesting subjects in the branch of literature to which we refer, and we believe, that to portray them with truth and power, the man of genius can find in nothing such effectual aid, as in the developement of the moral and religious principles in his own breast.

We have given but a superficial view of a great subject. The connection of religion with intellect and literature is yet to be pointed out. We conclude with expressing our strong conviction that the human mind will become more various, piercing, and all-comprehending, more capable of understanding and expressing the solemn and the sportive, the terrible and the beautiful, the profound and the tender, in proportion as it shall be illumined and penetrated by the true knowledge of God. Genius, intellect, imagination, taste, and sensibility, must all be baptized into religion, or they will never know, and never make known, their real glory and immortal power.

REMARKS

ON THE

LIFE AND CHARACTER

OF

NAPOLEON BONAPARTE.

BY

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LIFE AND CHARACTER

OF

NAPOLEON BONAPARTE.

THE Life of Napoleon Bonaparte by Sir Walter Scott has been anticipated with an eagerness, proportioned to the unrivalled powers of the author, and to the wonderful endowments and fortunes of the hero. That the general expectation has been satisfied, we cannot affirm. But few will deny, that the writer has given us a monument of his great talents. The rapidity with which such a work has been thrown off astonishes us. We think, however, that the author owed to himself and to the public, a more deliberate execution of this important undertaking. He should either have abandoned it, or have bestowed on it the long and patient labour which it required. The marks of negligence and haste, which are spread through the work, are serious blemishes, and to more fastidious readers inextinguishable defects. It wants compression and selection throughout. Many passages are encumbered with verbiage. Many thoughts are weakened by useless expansion and worse than useless repetition. Comparisons are accumulated to excess, and whilst many are exquisite, perhaps as many are trite and unworthy of history. The remarks are generally just but obvious. We state these defects plainly, that we may express the more freely our admiration of the talents, which have executed so rapidly, a work so extensive and various, so rich in information, so fresh and vivid in description, and furnishing such abundant specimens of a free, graceful, and vigorous style.

The work has the great merit of impartiality. It is probably inaccurate in many of its details, but singularly free from prejudice and passion. Not a few, who considered that the author was both a Briton and a friend of the principles and policy of Pitt, were expecting from his pen a discoloured delineation of the implacable foe of England and of that great minister. But the rectitude of his mind, and his reverence for historical truth, have effectually preserved him from abusing the great power, conferred on him by his talents, over public opinion. We think that his laudable fear of wronging the enemy of his country, joined to an admiration of the dazzling qualities of Napoleon, has led him to soften unduly the crimes of his hero, and to give more favourable impressions than truth will warrant.

But enough of the author, who needs not our praise, and can suffer little by our censure. Our concern is with his subject. A just estimate of the late emperor of France seems to us important. That extraordinary man, having operated on the world with unprecedented power during his life, is now influencing it by his character. That character, we apprehend, is not viewed as it should be. The kind of admiration which it inspires, even in free countries, is a bad omen. The greatest crime against society, that of spoiling it of its rights and loading it with chains, still fails to move that deep abhorrence, which is its due; and which, if really felt, would fix on the usurper a brand of indelible infamy. Regarding freedom as the chief interest of human nature, as essential to its intellectual, moral, and religious progress, we look on men, who have signalised themselves by their hostility to it, with an indignation at once stern and sorrowful, which no glare of successful war, and no admiration of the crowd, can induce us to suppress. We mean then to speak freely of Napoleon. But if we know ourselves, we could on no account utter one unjust reproach. We speak the more freely, because conscious of exemption from every feeling like animosity. We war not with the dead. We would resist only what we deem the pernicious influence of the dead. We would devote ourselves to the cause

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of freedom and humanity, a cause perpetually betrayed by the admiration lavished on prosperous crime and all-grasping ambition. Our great topic will be the Character of Napoleon ; and with this we shall naturally interperse reflections on the great interests which he perpetually influenced.

We begin with observing, that it is an act of justice to Bonaparte to remember, that he grew up under disastrous influences, in a troubled day, when men's minds were convulsed, old institutions overthrown, old opinions shaken, old restraints snapped asunder ; when the authority of religion was spurned, and youth abandoned to unwonted license ; when the imagination was made feverish by visions of indistinct good, and the passions swelled by the sympathy of millions to a resistless torrent. A more dangerous school for the character cannot well be conceived. That all-seeing Being, who knows the trials of his creatures and the secrets of the heart, can alone judge to what degree crimes are extenuated by circumstances so inauspicious. This we must remember in reviewing the history of men, who were exposed to trials unknown to ourselves. But because the turpitude of an evil agent is diminished by infelicities of education or condition, we must not therefore confound the immutable distinctions of right and wrong, and withhold our reprobation from atrocities which have spread misery and slavery far and wide.

It is also due to Napoleon to observe, that there has always existed, and still exists, a mournful obtuseness of moral feeling in regard to the crimes of military and political life. The wrong-doing of public men on a large scale, has never drawn upon them that sincere, hearty abhorrence which visits private vice. Nations have seemed to court aggression and bondage, by their stupid, insane admiration of successful tyrants. The wrongs, from which men have suffered most, in body and mind, are yet unpunished. True ; Christianity has put into our lips censures on the aspiring and the usurping. But these reproaches are as yet little more than sounds, and unmeaning common-places. They are repeated for form's sake.

When we read or hear them, we feel that they want depth and strength. They are not inward, solemn, burning convictions, breaking from the indignant soul with a tone of reality, before which guilt would cower. The true moral feeling in regard to the crimes of public men is almost to be created. We believe, then, that such a character as Bonaparte's, is formed with very little consciousness of its turpitude; and society, which contributes so much to its growth, is responsible for its existence, and merits in part the misery which it spreads.

Of the early influences under which Bonaparte was formed, we know little. He was educated in a military school, and this, we apprehend, is not an institution to form much delicacy, or independence of moral feeling; for the young soldier is taught, as his first duty, to obey his superior without consulting his conscience; to take human life at another's bidding; to perform that deed, which above all others requires deliberate conviction, without a moment's inquiry as to its justice; and to place himself a passive instrument in hands, which, as all history teaches, often reek with blood causelessly shed.

His first political association was with the Jacobins, the most sanguinary of all the factions which raged in France, and whose sway is emphatically called 'the reign of terror.' The service which secured his command in Italy, was the turning of his artillery on the people, who, however dangerous when acting as a mob, happened in the present case to understand their rights, and were directing their violence against manifest usurpation.

His first campaign was in Italy, and we have still a vivid recollection of the almost rapturous admiration with which we followed his first triumphs; for then we were simple enough to regard him as the chosen guardian of liberty. His peculiar tactics were not then understood; the secret of his success had not reached us; and his rapid victories stimulated the imagination to invest him with the mysterious powers of a hero of romance. We confess that we cannot now read the history of his Italian wars without a quickened movement in the veins. The rapidity of his conceptions; the inexhaustibleness of his

invention; the energy of his will; the decision which suffered not a moment's pause between the purpose and its execution; the presence of mind, which, amidst sudden reverses and on the brink of ruin, devised the means of safety and success; these commanding attributes, added to a courage, which, however suspected afterwards, never faltered then, compel us to bestow, what indeed we have no desire to withhold, the admiration which is due to superior power.

Let not the friends of peace be offended. We have said, and we repeat it, that we have no desire to withhold our admiration from the energies, which war often awakens. Great powers, even in their perversion, attest a glorious nature, and we may feel their grandeur, whilst we condemn, with our whole strength of moral feeling, the evil passions by which they are depraved. We are willing to grant that war, abhor it as we may, often develops and places in strong light, a force of intellect and purpose, which raises our conceptions of the human soul. There is perhaps no moment in life, in which the mind is brought into such intense action, in which the will is so strenuous, and in which irrepressible excitement is so tempered with self-possession, as in the hour of battle. Still the greatness of the warrior is poor and low compared with the magnanimity of virtue. It vanishes before the greatness of principle. The martyr to humanity, to freedom, or religion; the unshrinking adherent of despised and deserted truth, who, alone, unsupported, and scorned, with no crowd to infuse into him courage, no variety of objects to draw his thoughts from himself, no opportunity of effort or resistance to rouse and nourish energy, still yields himself calmly, resolutely, with invincible philanthropy, to bear prolonged and exquisite suffering, which one retracting word might remove—such a man is as superior to the warrior, as the tranquil and boundless heavens above us, to the low earth we tread beneath our feet.

We have spoken of the energies of mind called forth by war. If we may be allowed a short digression, which however bears directly on our main subject, the merits of

Napoleon, we would observe, that military talent, even of the highest order, is far from holding the first place among intellectual endowments. It is one of the lower forms of genius; for it is not conversant with the highest and richest objects of thought. We grant that a mind, which takes in a wide country at a glance, and understands, almost by intuition, the positions it affords for a successful campaign, is a comprehensive and vigorous one. The general, who disposes his forces so as to counteract a greater force; who supplies by skill, science, and invention, the want of numbers; who dives into the counsels of his enemy, and who gives unity, energy and success to a vast variety of operations, in the midst of casualties and obstructions which no wisdom could foresee, manifests great power. But still the chief work of a general is to apply physical force; to remove physical obstructions; to avail himself of physical aids and advantages; to act on matter; to overcome rivers, ramparts, mountains, and human muscles; and these are not the highest objects of mind, nor do they demand intelligence of the highest order; and accordingly nothing is more common than to find men, eminent in this department, who are wanting in intellectual enlargement; in habits of profound and liberal thinking, in imagination and taste, in the capacity of enjoying works of genius, and in broad and original views of human nature and society. The office of a great general does not differ widely from that of a great mechanician, whose business it is to frame new combinations of physical forces, to adapt them to new circumstances, and to remove new obstructions. Not a few great generals, away from the camp, have been no greater men than the mechanician taken from his workshop. In conversation they have been dull. Deep and refined reasonings they have been unable to comprehend. We know that there are splendid exceptions. Such was Cesar, at once the greatest soldier and the most sagacious statesman of his age, whilst, in eloquence and literature, he left behind him almost all, who had devoted themselves exclusively to these pursuits. But such cases are rare. The conqueror of Napoleon, the hero of Waterloo, possesses undoubtedly great mili-

tary talents; but we do not understand, that his most partial admirers claim for him a place in the highest class of minds. We will not go down for illustration to such men as Nelson, a man great on the deck, but debased by gross vices, and who never pretended to enlargement of intellect. To institute a comparison in point of talent and genius between such men and Milton, Bacon and Shakspeare, is almost an insult on these illustrious names. Who can think of these truly great intelligences; of the range of their minds through heaven and earth; of their deep intuition into the soul; of their new and glowing combinations of thought; of the energy with which they grasped and subjected to their main purpose, the infinite materials of illustration which nature and life afford—who can think of the forms of transcendent beauty and grandeur which they created, or which were rather emanations of their own minds; of the calm wisdom and fervid imagination which they conjoined; of the voice of power, in which, ‘though dead, they still speak,’ and awaken intellect, sensibility, and genius in both hemispheres—who can think of such men, and not feel the immense inferiority of the most gifted warrior, whose elements of thought are physical forces and physical obstructions, and whose employment is the combination of a comparatively low and narrow class of objects, on which a powerful mind can be employed.

We return to Napoleon. His splendid victories in Italy spread his name like lightning through the civilized world. Unhappily they emboldened him to those unprincipled and open aggressions, to the indulgence of that lawless, imperious spirit, which marked his future course, and kept pace with his growing power. In his victorious career, he soon came in contact with states, some of which, as Tuscany and Venice, had acknowledged the French Republic, whilst others, as Parma and Modena, had observed a strict neutrality. The old-fashioned laws of nations, under which such states would have found shelter, seemed never to have crossed the mind of the young victor. Not satisfied with violating the neutrality of all, he seized the port of Leghorn, and ruined the once flourish-

ing commerce of Tuscany; and having exacted heavy tribute from Parma and Modena, he compelled these powers to surrender, what had hitherto been held sacred in the utmost extremities of war, some of their choicest pictures, the chief ornaments of their capitals. We are sometimes told of the good done by Napoleon to Italy. But we have heard his name pronounced as indignantly there as here. An Italian cannot forgive him for robbing that country of its noblest works of art, its dearest treasures and glories, which had made it a land of pilgrimage to men of taste and genius from the whole civilized world, and which had upheld and solaced its pride under conquest and humiliation. From this use of power in the very dawn of his fortunes, it might easily have been foretold, what part he would act in the stormy day which was approaching, when the sceptre of France and Europe was to be offered to any strong hand, which should be daring enough to grasp it.

Next to Italy, Egypt became the stage for the display of Napoleon; Egypt, a province of the Grand Signior, with whom France was in profound peace, and who, according to the long established relations of Europe, was her natural ally. It would seem, that this expedition was Bonaparte's own project. His motives are not very distinctly stated by his biographer. We doubt not that his great aim was conspicuousness. He chose a theatre where all eyes could be turned upon him. He saw that the time for usurpation had not yet come in France. To use his own language, 'the fruit was not yet ripe.' He wanted a field of action which would draw upon him the gaze of the world, and from which he might return at the favourable moment for the prosecution of his enterprises at home. At the same time he undoubtedly admitted into his mind, which success had already intoxicated, some vague wild hope of making an impression on the Eastern world, which might place its destinies at his command, and give him a throne more enviable than Europe could bestow. His course in the East exhibited the same lawlessness, the same contempt of all restraints on his power, which we have already noted. No means, which promised

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success, were thought the worse for their guilt. It was not enough for him to boast of his triumphs over the cross, or to profess Mahometanism. He claimed inspiration, and a commission from God, and was anxious to join the character of prophet to that of hero. This was the beginning of the great weaknesses and errors into which he was betrayed by that spirit of self-exaggeration, which, under the influence of past success and of unbounded flattery, was already growing into a kind of insanity. In his own view he was fit to be a compeer with Mahomet. His greatness in his own eyes made him blind to the folly of urging his supernatural claims on the Turk, who contemned, even more than he abhorred, a Frank; and who would sooner have sold himself a slave to Christians, than have acknowledged a renegade Christian as a sharer of the glories of Mahomet. It was not enough for Bonaparte, on this expedition, to insult God, to show an impiety as foolish as it was daring. He proceeded to trample on the sentiments and dictates of humanity with equal hardihood. The massacre of Jaffa is universally known. Twelve hundred prisoners, and probably more, who had surrendered themselves to Napoleon, and were apparently admitted to quarter, were two days afterwards marched out of the fort, divided into small bodies, and then deliberately shot, and, in case the musket was not effectual, were despatched by bayonets. This was an outrage, which cannot be sheltered by the laws and usages of war, barbarous as they are. It was the deed of a bandit and savage, and ought to be execrated by good men, who value and would preserve the mitigations which Christianity has infused into the conduct of national hostilities.

The next great event in Bonaparte's history was the usurpation of the supreme power of the state, and the establishment of military despotism over France. On the particulars of this criminal act we have no desire to enlarge, nor are we anxious to ascertain, whether our hero, on this occasion, lost his courage and self-possession, as he is reported to have done. We are more anxious to express our convictions of the turpitude of this outrage on liberty and justice. For this crime but one apology

can be offered. Napoleon, it is said, seized the reins, when, had he let them slip, they would have fallen into other hands. He enslaved France at a moment, when, had he spared her, she would have found another tyrant. Admitting the truth of the plea, what is it but the reasoning of the highwayman, who robs and murders the traveler, because the booty was about to be seized by another hand, or because another dagger was ready to do the bloody deed? We are aware that the indignation, with which we regard this crime of Napoleon, will find a response in few breasts; for to the multitude a throne is a temptation which no virtue can be expected to withstand. But moral truth is immovable amidst the sophistry, ridicule, and abject reasonings of men, and the time will come, when it will find a meet voice to give it utterance. Of all crimes against society, usurpation is the blackest. He who lifts a parricidal hand against his country's rights and freedom; who plants his foot on the necks of thirty-millions of his fellow creatures; who concentrates in his single hand the powers of a mighty empire; and who wields its powers, squanders its treasures, and pours forth its blood like water, to make other nations slaves and the world his prey—this man, as he unites all crimes in his sanguinary career, so he should be set apart by the human race for their unmingled and unmeasured abhorrence, and should bear on his guilty head a mark as opprobrious as that which the first murderer wore. We cannot think with patience of one man fastening chains on a whole people, and subjecting millions to his single will; of whole regions overshadowed by the tyranny of a frail being like ourselves. In anguish of spirit we exclaim, How long will an abject world kiss the foot which tramples it? How long shall crime find shelter in its very aggravations and excess?

Perhaps it may be said, that our indignation seems to light on Napoleon, not so much because he was a despot, as because he became a despot by usurpation; that we seem not to hate tyranny itself, so much as a particular mode of gaining it. We do indeed regard usurpation as a crime of peculiar blackness, especially when committed,

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as in the case of Napoleon, in the name of liberty. All despotism, however, whether usurped or hereditary, is our abhorrence. We regard it as the most grievous wrong and insult to the human race. But towards the hereditary despot we have more of compassion than indignation. Nursed and brought up in delusion, worshipped from his cradle, never spoken to in the tone of fearless truth, taught to look on the great mass of his fellow beings as an inferior race, and to regard despotism as a law of nature and a necessary element of social life; such a prince, whose education and condition almost deny him the possibility of acquiring healthy moral feeling and manly virtue, must not be judged severely. Still, in absolving the despot from much of the guilt which seems at first to attach to his unlawful and abused power, we do not the less account despotism a wrong and a curse. The time for its fall, we trust, is coming. It cannot fall too soon. It has long enough wrung from the labourer his hard earnings; long enough squandered a nation's wealth on its parasites and minions; long enough warred against the freedom of the mind, and arrested the progress of truth. It has filled dungeons enough with the brave and good, and shed enough of the blood of patriots. Let its end come. It cannot come too soon.

We have now followed Bonaparte to the moment of possessing himself of the supreme power. Those who were associated with him in subverting the government of the Directory, essayed to lay restraints on the First Consul, who was to take their place. But he indignantly repelled them. He held the sword, and with this, not only intimidated the selfish, but awed and silenced the patriotic, who saw too plainly, that it could only be wrested from him by renewing the horrors of the revolution. —We now proceed to consider some of the means, by which he consolidated his power, and raised it into the imperial dignity. We consider these as much more important illustrations of his character than his successive campaigns, to which accordingly we shall give little attention.

One of his first measures for giving stability to his power, was certainly a wise one, and was obviously dic-

tated by his situation and character. Having seized the first dignity in the state by military force, and leaning on a devoted soldiery, he was under no necessity of binding himself to any of the parties which had distracted the country, a vassalage to which his domineering spirit could ill have stooped. Policy and his love of mastery pointed out to him an indiscriminate employment of the leading men of all parties; and not a few of these had become so selfish and desperate in the disastrous progress of the revolution, that they were ready to break up old connections, and to divide the spoils of the Republic with a master. Accordingly he adopted a system of comprehension and lenity, from which even the emigrants were not excluded, and had the satisfaction of seeing almost the whole talent which the revolution had quickened, leagued in the execution of his plans. Under the able men, whom he called to his aid, the finances and the war department, which had fallen into a confusion that threatened ruin to the state, were soon restored to order, and means and forces provided for retrieving the recent defeats and disgraces of the French armies.

This leads us to mention another and most important and effectual means by which Napoleon secured and enlarged his power. We refer to the brilliant campaign immediately following his elevation to the Consulate, and which restored to France the ascendancy which she had lost during his absence. On his success at this juncture his future fortunes wholly depended. It was in this campaign that he proved himself the worthy rival of Hannibal. The energy which conducted an army with its cavalry, artillery, and supplies, across the Alps, by untried paths, which only the chamois hunter, born and bred amidst glaciers and everlasting snows, had trodden, gave the impression, which of all others he most desired to spread, of his superiority to nature, as well as to human opposition. This enterprise was in one view a fearful omen to Europe. It showed a power over the minds of his soldiers, the effects of which were not to be calculated. The conquest of St. Bernard by a French army was the boast of the nation; but a still more wonderful

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thing was, the capacity of the general to inspire into that army the intense force, confidence, resolution, and patience, by which alone the work could be accomplished. The victory of Marengo, gained by one of the accidents of war in the moment of apparent defeat and ruin, secured to Bonaparte the dominion which he coveted. France, who, in her madness and folly, had placed her happiness in conquest, now felt that the glory of her arms was safe only in the hands of the First Consul; whilst the soldiery, who held the sceptre in their gift, became more thoroughly satisfied, that triumph and spoils waited on his standard.

Another important and essential means of securing and building up his power, was the system of *espionage*, called the Police, which, under the Directory, had received a developement worthy of those friends of freedom, but which was destined to be perfected by the wisdom of Napoleon. It would seem as if despotism, profiting by the experience of ages, had put forth her whole skill and resources in forming the French police, and had framed an engine, never to be surpassed, for stifling the faintest breathings of disaffection, and chaining every free thought. This system of *espionage*, (we are proud that we have no English word for the infernal machine,) had indeed been used under all tyrannies. But it wanted the craft of Fouché, and the energy of Bonaparte, to disclose all its powers. In the language of our author, 'it spread through all the ramifications of society;' that is, every man, of the least importance in the community, had the eye of a spy upon him. He was watched at home as well as abroad, in the *boudoir* and theatre, in the brothel and gaming house; and these last named haunts furnished not a few ministers of the Argus-eyed Police. There was an ear open through all France to catch the whispers of discontent; a power of evil, which aimed to rival, in omnipresence and invisibleness, the benignant agency of the Deity. Of all instruments of tyranny, this is the most detestable. It chills social intercourse; locks up the heart; infects and darkens men's minds with mutual jealousies and fears; and

reduces to system a wary dissimulation, subversive of force and manliness of character. We find, however, some consolation in learning that tyrants are the prey of distrust, as well as the people over whom they set this cruel guard; that tyrants cannot confide in their own spies, but must keep watch over the machinery which we have described, lest it recoil upon themselves. Bonaparte at the head of an army is a dazzling spectacle; but Bonaparte, heading a horde of spies, compelled to doubt and fear these base instruments of his power, compelled to divide them into bands, and to receive daily reports from each, so that by balancing them against each other and sifting their testimony, he might gather the truth; Bonaparte, thus employed, is anything but imposing. It requires no great elevation of thought to look down on such an occupation with scorn; and we see, in the anxiety and degradation which it involves, the beginning of that retribution which tyranny cannot escape.

Another means by which the First Consul protected his power can excite no wonder. That he should fetter the press, should banish or imprison refractory editors, should subject the journals and more important works of literature to jealous superintendence, these were things of course. Free writing and despotism are such implacable foes, that we hardly think of blaming a tyrant for keeping no terms with the press. He cannot do it. He might as reasonably choose a volcano for the foundation of his throne. Necessity is laid upon him, unless he is in love with ruin, to check the bold and honest expression of thought. But the necessity is his own choice; and let infamy be that man's portion, who seizes a power which he cannot sustain, but by dooming the mind through a vast empire to slavery, and by turning the press, that great organ of truth, into an instrument of public delusion and debasement.

We pass to another means of removing obstructions to his power and ambition, still worse than the last. We refer to the terror which he spread by his severities, just before assuming the imperial power. The murder of the Duke d'Enghien was justified by Napoleon as a me-

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thod of striking fear into the Bourbons, who, as he said, were plotting his death. This may have been one motive ; for we have reason to think that he was about that time threatened with assassination. But we believe still more, that he intended to awe into acquiescence the opposition, which, he knew, would be awakened in many breasts, by the prostration of the forms of the republic, and the open assumption of the imperial dignity. There were times when Bonaparte disclaimed the origination of the murder of the Duke d'Enghien. But no other could have originated it. It bears internal marks of its author. The boldness, decision, and overpowering rapidity of the crime, point unerringly to the soul where it was conceived. We believe that one great recommendation of this murder was, that it would strike amazement and terror into France and Europe, and show that he was prepared to shed any blood, and to sweep before him every obstruction, in his way to absolute power. Certain it is, that the open murder of the Duke d'Enghien, and the justly suspected assassinations of Pichegru and Wright, did create a dread, such as had not been felt before ; and whilst on previous occasions some faint breathings of liberty were to be heard in the legislative bodies, only one voice, that of Carnot, was raised against investing Bonaparte with the imperial crown, and laying France, an unprotected victim, at his feet.

There remain for our consideration other means employed by Bonaparte for building up and establishing his power, of a different character from those we have named, and which on this account we cannot pass without notice. One of these was the Concordat which he extorted from the Pope, and which professed to re-establish the Catholic religion in France. Our religious prejudices have no influence on our judgment of this measure. We make no objections to it, as the restoration of a worship which on many accounts we condemn. We view it now simply as an instrument of policy, and in this light, it seems to us no proof of the sagacity of Bonaparte. It helps to confirm in us an impression, which other parts of his history give us, that he did not understand the peculiar charac-

ter of his age, and the peculiar and original policy which it demanded. He always used commonplace means of power, although the unprecedented times in which he lived, required a system, which should combine untried resources, and touch new springs of action. Because old governments had found a convenient prop in religion, Napoleon imagined that it was a necessary appendage and support of his sway, and resolved to restore it. But at this moment there were no foundations in France for a religious establishment, which could give strength and a character of sacredness to the supreme power. There was comparatively no faith, no devout feeling, and still more, no superstition to supply the place of these. The time for the reaction of the religious principle had not yet arrived ; and a more likely means of retarding it could hardly have been devised, than the nursing care extended to the church by Bonaparte, the recent Mussulman, the known despiser of the ancient faith, who had no worship at heart but the worship of himself. Instead of bringing religion to the aid of the state, it was impossible that such a man should touch it, without loosening the faint hold which it yet retained on the people. There were none so ignorant as to be the dupes of the First Consul in this particular. Every man, woman, and child knew that he was playing the part of a juggler. Not one religious association could be formed with his character or government. It was a striking proof of the self-exaggerating vanity of Bonaparte, and of his ignorance of the higher principles of human nature, that he not only hoped to revive and turn to his account the old religion, but imagined, that he could, if necessary, have created a new one. ‘ Had the Pope never existed before, he should have been made for the occasion,’ was the speech of this political charlatan ; as if religious opinion and feeling were things to be manufactured by a consular decree. Ancient legislators, by adopting and sympathizing with popular and rooted superstitions, were able to press them into the service of their institutions. They were wise enough to build on a pre-existing faith, and studiously to conform to it. Bonaparte, in a country of

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infidelity and atheism, and whilst unable to refrain from sarcasms on the system which he patronised, was weak enough to believe that he might make it a substantial support of his government. He undoubtedly congratulated himself on the terms which he exacted from the Pope, and which had never been conceded to the most powerful monarchs; forgetting that his apparent success was the defeat of his plans; for just as far as he severed the church from the supreme pontiff, and placed himself conspicuously at its head, he destroyed the only connection which could give it influence. Just so far its power over opinion and conscience ceased. It became a coarse instrument of state, contemned by the people, and serving only to demonstrate the aspiring views of its master. Accordingly the French bishops in general refused to hold their dignities under this new head, preferred exile to the sacrifice of the rights of the church, and left behind them a hearty abhorrence of the Concordat among the more zealous members of their communion. Happy would it have been for Napoleon, had he left the Pope and the church to themselves. By occasionally recognising and employing, and then insulting and degrading the Roman pontiff, he exasperated a large part of Christendom, fastened on himself the brand of impiety, and awakened a religious hatred which contributed its full measure to his fall.

As another means employed by Bonaparte for giving strength and honour to his government, we may name the grandeur of his public works, which he began in his consulate and continued after his accession to the imperial dignity. These dazzled France, and still impress travellers with admiration. Could we separate these from his history, and did no other indication of his character survive, we should undoubtedly honour him with the title of a beneficent sovereign; but connected as they are, they do little or nothing to change our conceptions of him as an all-grasping, unprincipled usurper. Paris was the chief object of these labours; and surely we cannot wonder, that he who aimed at universal dominion, should strive to improve and adorn the metropolis of his empire.

It is the practice of despots to be lavish of expense on the royal residence and the seat of government. Travellers in France, as in other countries of the continent, are struck and pained by the contrast between the magnificent capital and the mud-walled village and uninteresting province. Bonaparte had a special motive for decorating Paris, for 'Paris is France,' as has often been observed; and in conciliating the vanity of the great city, he secured the obedience of the whole country. The boasted internal improvements of Napoleon scarcely deserve to be named, if we compare their influence with the operation of his public measures. The conscription, which drew from agriculture its most effective labourers, and his continental system, which sealed up every port and annihilated the commerce of his empire, drained and exhausted France to a degree, for which his artificial stimulants of industry, and his splendid projects afforded no compensation. Perhaps the most admired of all his public works, is the road over the Simplon, to which all travellers concur in giving the epithet, stupendous. But it ought not to amaze us, that he, who was aspiring at unlimited dominion, should establish communications between the different provinces of his empire. It ought not to amaze us, that he, who had scaled the glaciers of St. Bernard, should covet some easier passage for pouring his troops into Italy; nor is it very wonderful, that a sovereign, who commanded the revenues of Europe, and who lived in an age when civil engineering had been advanced to a perfection before unknown, should accomplish a bolder enterprise than his predecessors. We would add, that Napoleon must divide with Fabroni the glory of the road over the Simplon; for the genius, which contrived and constructed, is more properly its author, than the will which commanded it.

There is however one great work, which gives Bonaparte a fair claim on the gratitude of posterity, and entitles him to an honourable renown. We refer to the new code of laws, which was given to France under his auspices. His participation in this work has indeed been unwarrantably and ridiculously magnified. Because he at-

tended the meetings of the commissioners to whom it was assigned, and made some useful and sagacious suggestions, he has been praised, as if he had struck out, by the miraculous force of his genius, a new code of laws. The truth is, that he employed for this work, as he should have done, the most eminent civilians of the empire; and it is also true that these learned men have little claim to originality; for, as our author observes, the code 'has few peculiarities making a difference between its principles and those of the Roman law.' In other words, they preferred wisdom to novelty. Still Bonaparte deserves great praise for his interest in the work, for the impulse he gave to those to whom it was committed, and for the time and thought, which, amidst the cares of a vast empire, he bestowed upon it. That his ambition incited him to this labour, we doubt not. He meant to entwine the laurels of Justinian with those of Alexander. But we will not quarrel with ambition, when it is wise enough to devote itself to the happiness of mankind. In the present case, he showed that he understood something of true glory; and we prize the instance more, because it stands almost alone in his history. We look on the conqueror, the usurper, the spoiler of kingdoms, the insatiable despot, with disgust, and see in all these characters an essential vulgarness of mind. But when we regard him as a Fountain of Justice to a vast empire, we recognise in him a resemblance to the just and benignant Deity, and cheerfully accord to him the praise of bestowing on a nation one of the greatest gifts, which it is permitted to man to confer. It was however the misery of Bonaparte, a curse brought on him by his crimes, that he could touch nothing without leaving on it the polluting mark of despotism. His usurpation took from him the power of legislating with magnanimity, where his own interest was concerned. He could provide for the administration of justice between man and man, but not between the citizen and the ruler. Political offences, the very class which ought to be submitted to a jury, were denied that mode of trial. Juries might decide on other criminal questions; but they were not to be permitted to interpose between the despot and

the ill fated subjects, who might fall under his suspicion. These were arraigned before 'special tribunals, invested with a half military character,' the ready ministers of nefarious prosecutions, and only intended to cloak by legal forms the murderous purpose of the tyrant.

We have thus considered some of the means by which Bonaparte consolidated and extended his power. We now see him advanced to that imperial throne, on which he had long fixed his eager eye. We see France alternately awed and dazzled by the influences we have described, and at last surrendering, by public, deliberate acts, without a struggle or a show of opposition, her rights, liberties, interests, and power to an absolute master and to his posterity for ever. Thus perished the name and forms of the Republic. Thus perished the hopes of philanthropy. The air, which a few years ago resounded with the shouts of a great people casting away their chains, and claiming their birthright of freedom, now rung with the servile cries of long life to a blood-stained usurper. There were indeed generous spirits, true patriots, like our own La Fayette, still left in France. But few and scattered, they were left to shed in secret the tears of sorrowful and indignant despair. By this base and disastrous issue of their revolution, the French nation not only renounced their own rights, but brought reproach on the cause of freedom, which years cannot wash away. This is to us a more painful recollection, than all the desolations which France spread through Europe, and than her own bitter sufferings, when the hour of retribution came upon her. The fields which she laid waste are again waving with harvest; and the groans which broke forth through her cities and villages, when her bravest sons perished by thousands and ten thousands on the snows of Russia, have died away, and her wasted population is renewed. But the wounds which she inflicted on freedom by the crimes perpetrated in that sacred name, and by the abject spirit with which that sacred cause was deserted, are still fresh and bleeding. France not only subjected herself to a tyrant, but what is worse, she has given tyranny everywhere new pleas and arguments, and emboldened it to preach openly, in

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the face of heaven, the impious doctrines of absolute power and unconditional submission.

Napoleon was now Emperor of France; and a man unacquainted with human nature, would think that such an empire, whose bounds now extended to the Rhine, might have satisfied even an ambitious man. But Bonaparte obeyed that law of progress, to which the highest minds are peculiarly subjected; and acquisition inflamed, instead of appeasing, the spirit of dominion. He had long proposed to himself the conquest of Europe, of the world; and the title of Emperor added intenseness to this purpose. Did we not fear, that by repetition we might impair the conviction which we are most anxious to impress, we would enlarge on the enormity of the guilt involved in the project of universal empire. Napoleon knew distinctly the price, which he must pay for the eminence which he coveted. He knew that the path to it lay over wounded and slaughtered millions, over putrefying heaps of his fellow creatures, over ravaged fields, smoking ruins, pillaged cities. He knew that his steps would be followed by the groans of widowed mothers and famished orphans; of bereaved friendship and despairing love; and that in addition to this amount of misery, he would create an equal amount of crime, by multiplying indefinitely the instruments and participators of his rapine and fraud. He knew the price and resolved to pay it. But we do not insist on a topic, which few, very few as yet, understand or feel. Turning then for the present from the moral aspect of this enterprise, we will view it in another light, which is of great importance to a just estimate of his claims on admiration. We will inquire into the nature and fitness of the measures and policy which he adopted, for compassing the subjugation of Europe and the world.

We are aware, that this discussion may expose us to the charge of great presumption. It may be said that men, having no access to the secrets of cabinets, and no participation in public affairs, are not the best judges of the policy of such a man as Napoleon. This we are not anxious to disprove. We do not deny the disadvantages of

our position, nor shall we quarrel with our readers for questioning the soundness of our opinions. But we will say, that though distant, we have not been indifferent observers of the great events of our age, and that though conscious of exposure to many errors, we have a strong persuasion of the substantial correctness of our views. We express then, without reserve, our belief, that the policy of Napoleon was wanting in sagacity, and that he proved himself incapable, as we before suggested, of understanding the character and answering the demands of his age. His system was a repetition of old means, when the state of the world was new. The sword and the police, which had sufficed him for enslaving France, were not the only powers required for his designs against the human race. Other resources were to be discovered or created; and the genius for calling them forth did not, we conceive, belong to Napoleon.

The circumstances under which Napoleon aspired to universal empire, differed in many respects from those under which former conquerors were placed. It was easy for Rome, when she had subdued kingdoms, to reduce them to provinces and to govern them by force; for nations at that period were bound together by no tie. They had little communication with each other. Differences of origin, of religion, of manners, of language, of modes of warfare; differences aggravated by long and ferocious wars, and by the general want of civilisation, prevented joint action, and almost all concern for one another's fate. Modern Europe, on the other hand, was an assemblage of civilized states, closely connected by commerce, by literature, by a common faith, by interchange of thoughts and improvements, and by a policy which had for ages proposed, as its chief object, the establishment of such a balance of power as would secure national independence. Under these influences the human mind had made great progress; and in truth the French revolution had resulted from an unprecedented excitement and developement of men's faculties, and from the extension of power and intelligence through a vastly wider class, than had participated in them at any former period. The very power,

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which Napoleon was wielding, might be traced to an enthusiasm essentially generous, and manifesting a tendency of the civilized world to better institutions. It is plain that the old plans of conquest, and the maxims of comparatively barbarous ages, did not suit such a state of society. An ambitious man was to make his way, by allying himself with the new movements and excitements of the world. The existence of a vast maritime power like England, which, by its command of the ocean and its extensive commerce, was brought into contact with every community, and which at the same time enjoyed the enviable pre-eminence of possessing the freest institutions in Europe, was of itself a sufficient motive for a great modification of the policy, by which one state was now to be placed at the head of the nations. The peculiar character and influence of England, Bonaparte seemed indeed never able to comprehend; and the violent measures, by which he essayed to tear asunder the old connections of that country with the continent, only gave them strength, by adding to the ties of interest those of sympathy, of common suffering, and common danger.

Force and corruption were the great engines of Napoleon, and he plied them without disguise or reserve, not caring how far he insulted and armed against himself, the moral and national feelings of Europe. His great reliance was on the military spirit and energy of the French people. To make France a nation of soldiers was the first and main instrument of his policy; and here he was successful. The revolution indeed had in no small degree done this work to his hands. To complete it, he introduced a national system of education, having for its plain end to train the whole youth of France to a military life, to familiarize the mind to this destination from its earliest years, and to associate the idea of glory almost exclusively with arms. The conscription gave full efficacy to this system; for as every young man in the empire had reason to anticipate a summons to the army, the first object in education naturally was, to fit him for the field. The public honours bestowed on military talent, and a rigorous impartiality in awarding promotion to merit, so that no

origin, however obscure, was a bar to what were deemed the highest honours of Europe, kindled the ambition of the whole people into a flame, and directed it exclusively to the camp. It is true, the conscription, which thinned so terribly the ranks of her youth, and spread anxiety and bereavement through all her dwellings, was severely felt in France. But Napoleon knew the race whom it was his business to manage ; and by the glare of victory, and the title of the Grand Empire, he succeeded in reconciling them for a time to the most painful domestic privations, and to an unexampled waste of life. Thus he secured, what he accounted the most important instrument of dominion, a great military force. But, on the other hand, the stimulants, which, for this purpose, he was forced to apply perpetually to French vanity, the ostentation with which the invincible power of France was trumpeted to the world, and the haughty vaunting style which became the most striking characteristic of that intoxicated people, were perpetual irritations of the national spirit and pride of Europe, and implanted a deep hatred towards the new and insulting empire, which waited but for a favourable moment to repay with interest the debt of humiliation.

The condition of Europe forbade, as we believe, the establishment of universal monarchy by mere physical force. The sword, however important, was now to play but a secondary part. The true course for Napoleon seems to us to have been indicated, not only by the state of Europe, but by the means which France in the beginning of her revolution had found most effectual. He should have identified himself with some great interests, opinion, or institutions, by which he might have bound to himself a large party in every nation. He should have contrived to make at least a specious cause against all old establishments. To contrast himself most strikingly and most advantageously with former governments, should have been the key of his policy. He should have placed himself at the head of a new order of things, which should have worn the face of an improvement of the social state. Nor did the subversion of republican forms prevent his adoption of this course, or of some other which would have secur-

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ed to him the sympathy of multitudes. He might still have drawn some broad lines between his own administration and that of other states, tending to throw the old dynasties into the shade. He might have cast away the ancient pageantry and forms, distinguished himself by the simplicity of his establishments, and exaggerated the relief which he gave to his people, by saving them the burdens of a wasteful and luxurious court. He might have insisted on the great benefits that had accrued to France from the establishment of uniform laws, which protected alike all classes of men; and he might have virtually pledged himself to the subversion of the feudal inequalities which still disfigured Europe. He might have insisted on the favourable changes to be introduced into property, by abolishing the entails which fettered it, the rights of primogeniture, and the exclusive privileges of a haughty aristocracy. He might have found abuses enough against which to array himself as a champion. By becoming the head of new institutions, which would have involved the transfer of power into new hands, and would have offered to the people a real improvement, he might everywhere have summoned to his standard the bold and enterprising, and might have disarmed the national prejudices to which he fell a prey. Revolution was still the true instrument of power. In a word, Napoleon lived at a period, when he could only establish a durable and universal control, through principles and institutions of some kind or other, to which he would seem to be devoted.

It was impossible, however, for such a man as Napoleon, to adopt, perhaps to conceive, a system such as has now been traced; for it was wholly at war with that egotistical, self-relying, self-exaggerating principle, which was the most striking feature of his mind. He imagined himself able, not only to conquer nations, but to hold them together by the awe and admiration which his own character would inspire; and this bond he preferred to every other. An indirect sway, a control of nations by means of institutions, principles, or prejudices, of which he was to be only the apostle and defender, was utterly inconsistent with that vehemence of will, that passion for astonish-

ing mankind, and that persuasion of his own invincibleness, which were his master feelings, and which made force his darling instrument of dominion. He chose to be the great, palpable, and sole bond of his empire; to have his image reflected from every establishment; to be the centre, in which every ray of glory should meet, and from which every impulse should be propagated. In consequence of this egotism, he never dreamed of adapting himself to the moral condition of the world. The sword was his chosen weapon, and he used it without disguise. He insulted nations as well as sovereigns. He did not attempt to gild their chains, or to fit the yoke gently to their necks. The excess of his extortions, the audacity of his claims, and the insolent language in which Europe was spoken of as the vassal of the great empire, discovered, that he expected to reign, not only without linking himself with the interests, prejudices, and national feelings of men, but by setting all at defiance.

It would be easy to point out a multitude of instances in which he sacrificed the only policy by which he could prevail, to the persuasion, that his own greatness could more than balance whatever opposition his violence might awaken. In an age in which Christianity was exerting some power, there was certainly a degree of deference due to the moral convictions of society. But Napoleon thought himself more than a match for the moral instincts and sentiments of our nature. He thought himself able to cover the most atrocious deeds by the splendour of his name, and even to extort applause for crimes by the brilliancy of his success. He took no pains to conciliate esteem. In his own eyes he was mightier than conscience; and thus he turned against himself the power and resentment of virtue, in every breast where that divine principle yet found a home.

Through the same blinding egotism, he was anxious to fill the thrones of Europe with men bearing his own name, and to multiply everywhere images of himself. Instead of placing over conquered countries efficient men, taken from themselves, who, by upholding better institutions, would carry with them large masses of the people, and

who would still, by their hostility to the old dynasties, link their fortunes with his own, he placed over nations such men as Jerome and Murat. He thus spread a jealousy of his power, whilst he rendered it insecure; for as none of the princes of his creation, however well disposed, were allowed to identify themselves with their subjects, and to take root in the public heart, but were compelled to act, openly and without disguise, as satellites and prefects of the French emperor; they gained no hold on their subjects, and could bring no strength to their master in his hour of peril. In none of his arrangements did Napoleon think of securing to his cause the attachment of nations. Astonishment, awe, and force, were his weapons, and his own great name the chosen pillar of his throne.

So far was Bonaparte from magnifying the contrast and distinctions between himself and the old dynasties of Europe, and from attaching men to himself by new principles and institutions, that he had the great weakness, for so we view it, to revive the old forms of monarchy, and to ape the manners of the old court, and thus to connect himself with the herd of legitimate sovereigns. This was not only to rob his government of that imposing character which might have been given to it, and of that interest which it might have inspired as an improvement on former institutions, but was to become competitor in a race in which he could not but be distanced. He could indeed pluck crowns from the heads of monarchs; but he could not by any means infuse their blood into his veins, associate with himself the ideas which are attached to a long line of ancestry, or give to his court the grace of manners, which belongs to older establishments. His true policy was, to throw contempt on distinctions, which he could not rival; and had he possessed the genius and spirit of the founder of a new era, he would have substituted for a crown, and for other long worn badges of power, a new and simple style of grandeur, and new insignia of dignity, more consonant with an enlightened age, and worthy of one who disdained to be a vulgar king. By the policy which he adopted, if it be worthy of that name, he became a vulgar king, and showed a mind incapable of answering

the wants and demands of his age. It is well known, that the progress of intelligence had done much in Europe, to weaken men's reverence for pageantry and show. Nobles had learned to lay aside their trappings in ordinary life, and to appear as gentlemen. Even royalty had begun to retrench its pomp; and in the face of all this improvement, Bonaparte stooped from his height, to study costumes, to legislate about court dresses and court manners, and to outshine his brother monarchs in their own line. He desired to add the glory of master of ceremonies to that of conqueror of nations. In his anxiety to belong to the cast of kings, he exacted scrupulously the observance and etiquette with which they are approached. Not satisfied with this approximation to the old sovereigns, with whom he had no common interest, and from whom he could not have removed himself too far, he sought to ally himself by marriage with the royal families in Europe, to ingraft himself and his posterity on an old imperial tree. This was the very way to turn back opinion into its old channels; to carry back Europe to its old prejudices; to facilitate the restoration of its old order; to preach up legitimacy; to crush every hope that he was to work a beneficent change among nations. It may seem strange that his egotism did not preserve him from the imitation of antiquated monarchy. But his egotism, though excessive, was not lofty, nor was it seconded by a genius, rich and inventive, except in war.

We have now followed Napoleon to the height of his power, and given our views of the policy by which he hoped to make that power perpetual and unbounded. His fall is easily explained. It had its origin in that spirit of self-reliance and self-exaggeration, of which we have seen so many proofs. It began in Spain. That country was a province in reality. He wanted to make it one in name; to place over it a Bonaparte; to make it a more striking manifestation of his power. For this purpose, he 'kidnapped' its royal family, stirred up the unconquerable spirit of its people, and, after shedding on its plains and mountains the best blood of France, lost it for ever. Next came his expedition against Russia, an expedition against
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which his wisest counsellors remonstrated, but which had every recommendation to a man who regarded himself as an exception to his race, and able to triumph over the laws of nature. So insane were his self-confidence and impatience of opposition, that he drove by his outrages Sweden, the old ally of France, into the arms of Russia, at the very moment that he was about to throw himself into the heart of that mighty empire. On his Russian campaign we have no desire to enlarge. Of all the mournful pages of history, none are more sad than that which records the retreat of the French army from Moscow. We remember, that when the intelligence of Napoleon's discomfiture in Russia first reached this country, we were among those who exulted in it, thinking only of the results. But when subsequent and minuter accounts brought distinctly before our eyes that unequalled army of France, broken, famished, slaughtered, seeking shelter under snow-drifts, and perishing by intense cold, we looked back on our joy with almost a consciousness of guilt, and expiated by a sincere grief our insensibility to the sufferings of our fellow creatures. We understand that many interesting notices of Napoleon, as he appeared in this disastrous campaign, are given in the *Memoirs of Count Segur*, a book, from which we have been repelled by the sorrows and miseries which it details. We can conceive few subjects more worthy of Shakspeare than the mind of Napoleon, at the moment, when his fate was sealed; when the tide of his victories was suddenly stopped and rolled backwards; when his dreams of invincibleness were broken as by a peal of thunder; when the word, which had awed nations, died away, on the bleak waste, a powerless sound; and when he, whose spirit Europe could not bound, fled in fear from a captive's doom. The shock must have been tremendous to a mind so imperious, scornful, and unschooled to humiliation. The intense agony of that moment when he gave the unusual orders, to retreat; the desolateness of his soul, when he saw his brave soldiers, and his chosen guards sinking in the snows, and perishing in crowds around him; his unwillingness to receive the details of his losses, lest self-possession should fail him;

the levity and badinage of his interview with the Abbé de Pradt at Warsaw, discovering a mind labouring to throw off an insupportable weight, wrestling with itself, struggling against misery ; and though last not least, his unconquerable purpose, still clinging to lost empire as the only good of life ; these workings of such a spirit would have furnished to the great dramatist a theme, worthy of his transcendent powers.

By the irretrievable disasters of the Russian campaign, the empire of the world was effectually placed beyond the grasp of Napoleon. The tide of conquest had ebbed, never to return. The spell which had bound the nations was dissolved. He was no longer the Invincible. The weight of military power, which had kept down the spirit of nations, was removed, and their long smothered sense of wrong and insult broke forth like the fires of a volcano. Bonaparte might still, perhaps, have secured the throne of France ; but that of Europe was gone. This, however, he did not, could not, would not understand. He had connected with himself too obstinately the character of the world's master, to be able to relinquish it. Amidst the dark omens which gathered round him, he still saw in his past wonderful escapes, and in his own exaggerated energies, the means of rebuilding his fallen power. Accordingly the thought of abandoning his pretensions does not seem to have crossed his mind, and his irreparable defeat was only a summons to new exertion.—We doubt, indeed, whether Napoleon, if he could have understood fully his condition, would have adopted a different course. Though despairing, he would probably have raised new armies, and fought to the last. To a mind, which has placed its whole happiness in having no equal, the thought of descending to the level even of kings is intolerable. Napoleon's mind had been stretched by such ideas of universal empire, that France, though reaching from the Rhine to the Pyrenes, seemed narrow to him. He could not be shut up in it. Accordingly, as his fortunes darkened, we see no signs of relenting. He could not wear, he said, ' a tarnished crown,' that is, a crown no brighter than those of Austria and Russia. He continued to use

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a master's tone. He showed no change, but such as opposition works in the obstinate; he lost his temper and grew sour. He heaped reproaches on his marshals, and the legislative body. He insulted Metternich, the statesman, on whom, above all others, his fate depended. He irritated Murat by sarcasms, which rankled within him, and accelerated, if they did not determine, his desertion of his master. It is a striking example of retribution, that the very vehemence and sternness of his will, which had borne him onward to dominion, now drove him to the rejection of terms which might have left him a formidable power, and thus made his ruin entire. Refusing to take counsel of events, he persevered in fighting with a stubbornness, which reminds us of a spoiled child, who sullenly grasps what he knows he must relinquish, struggles without hope, and does not give over resistance, until his little fingers are one by one unclenched from the object on which he has set his heart. Thus fell Napoleon. We shall follow his history no farther. His retreat to Elba, his irruption into France, his signal overthrow, and his banishment to St. Helena, though they add to the romance of his history, throw no new light on his character, and would of course contribute nothing to our present object. There are indeed incidents in this portion of his life which are somewhat inconsistent with the firmness and conscious superiority which belonged to him. But a man, into whose character so much impulse, and so little principle entered, must not be expected to preserve unblemished, in such hard reverses, the dignity and self-respect of an emperor and a hero.

In the course of these remarks, our views of the Conqueror, of the First Consul, and of the Emperor, have been given plainly and freely. The subject, however, is so important and interesting, that we have thought it worth our while, though at the hazard of some repetition, to bring together, in a narrower compass, what seem to us the great leading features of the intellectual and moral character of Napoleon Bonaparte.

His intellect was distinguished by rapidity of thought.

He understood by a glance what most men, and superior men, could learn only by study. He darted to a conclusion rather by intuition than reasoning. In war, which was the only subject of which he was master, he seized in an instant on the great points of his own and his enemy's positions; and combined at once the movements, by which an overpowering force might be thrown with unexpected fury on a vulnerable part of the hostile line, and the fate of an army be decided in a day. He understood war as a science; but his mind was too bold, rapid, and irrepressible, to be enslaved by the technics of his profession. He found the old armies fighting by rule, and he discovered the true characteristic of genius, which, without despising rules, knows when and how to break them. He understood thoroughly the immense moral power, which is gained by originality and rapidity of operation. He astonished and paralysed his enemies by his unforeseen and impetuous assaults, by the suddenness with which the storm of battle burst upon them; and, whilst giving to his soldiers the advantages of modern discipline, breathed into them, by his quick and decisive movements, the enthusiasm of ruder ages. This power of disheartening the foe, and of spreading through his own ranks a confidence, and exhilarating courage, which made war a pastime, and seemed to make victory sure, distinguished Napoleon in an age of uncommon military talent, and was one main instrument of his future power.

The wonderful effects of that rapidity of thought by which Bonaparte was marked, the signal success of his new mode of warfare, and the almost incredible speed with which his fame was spread through nations, had no small agency in fixing his character and determining for a period the fate of empires. These stirring influences infused a new consciousness of his own might. They gave intensity and audacity to his ambition; gave form and substance to his indefinite visions of glory, and raised his fiery hopes to empire. The burst of admiration, which his early career called forth, must in particular have had an influence, in imparting to his ambition that modification by which it was characterized, and which contributed alike

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to its success and to its fall. He began with astonishing the world, with producing a sudden and universal sensation, such as modern times had not witnessed. To *astonish* as well as to sway by his energies, became the great aim of his life. Henceforth to rule was not enough for Bonaparte. He wanted to amaze, to dazzle, to overpower men's souls, by striking, bold, magnificent, and unanticipated results. To govern ever so absolutely would not have satisfied him, if he must have governed silently. He wanted to reign through wonder and awe, by the grandeur and terror of his name, by displays of power which would rivet on him every eye, and make him the theme of every tongue. Power was his supreme object, but a power which should be gazed at as well as felt, which should strike men as a prodigy, which should shake old thrones as an earthquake, and by the suddenness of its new creations should awaken something of the submissive wonder which miraculous agency inspires.

Such seems to us to have been the distinction, or characteristic modification of his love of fame. It was a diseased passion for a kind of admiration, which, from the principles of our nature, cannot be enduring, and which demands for its support perpetual and more stimulating novelty. Mere esteem he would have scorned. Calm admiration, though universal, and enduring, would have been insipid. He wanted to electrify and overwhelm. He lived for effect. The world was his theatre, and he cared little what part he played, if he might walk the sole hero on the stage, and call forth bursts of applause, which would silence all other fame. In war the triumphs which he coveted were those, in which he seemed to sweep away his foes like a whirlwind; and the immense and unparalleled sacrifice of his own soldiers, in the rapid marches and daring assaults to which he owed his victories, in no degree diminished their worth to the victor. In peace, he delighted to hurry through his dominions; to multiply himself by his rapid movements; to gather at a glance the capacities of improvement which every important place possessed; to suggest plans which would startle by their originality and vastness; to project in an instant, works

which a life could not accomplish, and to leave behind the impression of a superhuman energy.

Our sketch of Bonaparte would be imperfect indeed, if we did not add, that he was characterized by nothing more strongly than by the spirit of Self-exaggeration. The singular energy of his intellect and will, through which he had mastered so many rivals and foes, and overcome what seemed insuperable obstacles, inspired a consciousness of being something more than man. His strong original tendencies to pride and self-exaltation, fed and pampered by strange success and unbounded applause, swelled into an almost insane conviction of superhuman greatness. In his own view, he stood apart from other men. He was not to be measured by the standard of humanity. He was not to be retarded by difficulties to which all others yielded. He was not to be subjected to laws and obligations which all others were expected to obey. Nature and the human will were to bend to his power. He was the child and favourite of fortune, and if not the lord, the chief object of destiny. His history shows a spirit of self-exaggeration, unrivalled in enlightened ages, and which reminds us of an Oriental king to whom incense had been burnt from his birth as to a deity. This was the chief source of his crimes. He wanted the sentiment of a common nature with his fellow beings. He had no sympathies with his race. That feeling of brotherhood, which is developed in truly great souls with peculiar energy, and through which they give up themselves willing victims, joyful sacrifices, to the interests of mankind, was wholly unknown to him. His heart, amidst its wild beatings, never had a throb of disinterested love. The ties which bind man to man he broke asunder. The proper happiness of a man, which consists in the victory of moral energy and social affection over the selfish passions, he cast away for the lonely joy of a despot. With powers, which might have made him a glorious representative and minister of the beneficent Divinity, and with natural sensibilities which might have been exalted into sublime virtues, he chose to separate himself from his kind, to forego their love, esteem, and gratitude, that he might

become their gaze, their fear, their wonder ; and for this selfish, solitary good, parted with peace and imperishable renown.

This insolent exaltation of himself above the race to which he belonged, broke out in the beginning of his career. His first success in Italy gave him the tone of a master, and he never laid it aside to his last hour. One can hardly help being struck with the *natural* manner with which he arrogates supremacy in his conversation and proclamations. We never feel as if he were putting on a lordly air. In his proudest claims, he speaks from his own mind, and in native language. His style is swollen, but never strained, as if he were conscious of playing a part above his real claims. Even when he was foolish and impious enough to arrogate miraculous powers and a mission from God, his language showed that he thought there was something in his character and exploits to give a colour to his blasphemous pretensions. The empire of the world seemed to him to be in a measure his due, for nothing short of it corresponded with his conceptions of himself ; and he did not use mere verbiage, but spoke a language to which he gave some credit, when he called his successive conquests ‘ the fulfilment of his destiny.’

This spirit of self-exaggeration wrought its own misery, and drew down upon him terrible punishments ; and this it did by vitiating and perverting his high powers. First, it diseased his fine intellect, gave imagination the ascendancy over judgment, turned the inventiveness and fruitfulness of his mind into rash, impatient, restless energies, and thus precipitated him into projects, which, as the wisdom of his counsellors pronounced, were fraught with ruin. To a man whose vanity took him out of the rank of human beings, no foundation for reasoning was left. All things seemed possible. His genius and his fortune were not to be bounded by the barriers, which experience had assigned to human powers. Ordinary rules did not apply to him. He even found excitement and motives in obstacles, before which other men would have wavered ; for these would enhance the glory of triumph, and give a new thrill to the admiration of the world. Accordingly he again and again

plunged into the depths of an enemy's country, and staked his whole fortune and power on a single battle. To be rash was indeed the necessary result of his self-exalting and self-relying spirit; for to dare what no other man would dare, to accomplish what no other man would attempt, was the very way to display himself as a superior being in his own and other's eyes.—To be impatient and restless was another necessary issue of the attributes we have described. The calmness of wisdom was denied him. He, who was next to omnipotent in his own eyes, and who delighted to strike and astonish by sudden and conspicuous operations, could not brook delay or wait for the slow operations of time. A work, which was to be gradually matured by the joint agency of various causes, could not suit a man, who wanted to be felt as the great, perhaps only, cause; who wished to stamp his own agency in the most glaring characters on whatever he performed; and who hoped to rival by a sudden energy the steady and progressive works of nature. Hence so many of his projects were never completed, or only announced. They swelled however the tide of flattery, which ascribed to him the completion of what was not yet begun, whilst his restless spirit, rushing to new enterprises, forgot its pledges, and left the promised prodigies of his creative genius to exist only in the records of adulation.—Thus the rapid and inventive intellect of Bonaparte was depraved, and failed to achieve a growing and durable greatness. It reared indeed a vast and imposing structure, but disproportioned, disjointed, without strength, without foundations. One strong blast was enough to shake and shatter it, nor could his genius uphold it. Happy would it have been for his fame, had he been buried in its ruins!

One of the striking properties of Bonaparte's character was decision, and this, as we have already seen, was perverted, by the spirit of self-exaggeration, into an inflexible stubbornness, which counsel could not enlighten, nor circumstances bend. Having taken the first step, he pressed onward. His purpose he wished others to regard as a law of nature, or a decree of destiny. It *must* be accomplished. Resistance but strengthened it; and so often had

resistance been overborne, that he felt as if his unconquerable will, joined to his matchless intellect, could vanquish all things. On such a mind the warnings of human wisdom and of Providence were spent in vain: and the Man of Destiny lived to teach others, if not himself, the weakness and folly of that all-defying decision, which arrays the purposes of a mortal with the immutableness of the counsels of the Most High.

A still more fatal influence of the spirit of self-exaggeration which characterized Bonaparte, remains to be named. It depraved to an extraordinary degree his moral sense. It did not obliterate altogether the ideas of duty, but, by a singular perversion, it impelled him to apply them exclusively to others. It never seemed to enter his thought, that he was subject to the great obligations of morality, which all others are called to respect. He was an exempted being. Whatever stood in his way to empire, he was privileged to remove. Treaties only bound his enemies. No nation had rights but his own France. He claimed a monopoly in perfidy and violence. He was not naturally cruel; but when human life obstructed his progress, it was a lawful prey, and murder and assassination occasioned as little compunction as war. The most luminous exposition of his moral code was given in his counsels to the king of Holland. 'Never forget, that in the situation to which my political system and the interests of my empire have called you, your first duty is towards ME, your second towards France. All your other duties, even those towards the people whom I have called you to govern, rank after these.' To his own mind he was the source and centre of duty. He was too peculiar and exalted, to be touched by that vulgar stain, called guilt. Crimes ceased to be such, when perpetrated by himself. Accordingly he always speaks of his transgressions as of indifferent acts. He never imagined that they tarnished his glory, or diminished his claim on the homage of the world. In St. Helena, though talking perpetually of himself, and often reviewing his guilty career, we are not aware that a single compunction escapes him. He speaks of his life as calmly as if it had been consecrated to duty

and beneficence, whilst in the same breath he has the audacity to reproach unsparingly the faithlessness of almost every individual and nation, with whom he had been connected. We doubt whether history furnishes so striking an example of the moral blindness and obduracy to which an unbounded egotism exposes and abandons the mind.

His spirit of self-exaggeration was seen in his openness to adulation. Policy indeed prompted him to put his praises into the mouths of the venal slaves, who administered his despotism. But flattery would not have been permitted to swell into exaggerations, now nauseous, now ludicrous, and now impious, if, in the bosom of the chief, there had not lodged a flatterer who sounded a louder note of praise than all around him. He was remarkably sensitive to opinion, and resented as a wrong the suppression of his praises. The press of all countries was watched, and free states were called upon to curb it for daring to take liberties with his name. Even in books published in France on general topics, he expected a recognition of his authority. Works of talent were suppressed, when their authors refused to offer incense at the new shrine. He resolved indeed to stamp his name on the literature, as on the legislation, policy, warfare of his age, and to compel genius, whose pages survive statues, columns, and empires, to take a place among his tributaries.

We close our view of Bonaparte's character, by saying, that his original propensities, released from restraint, and pampered by indulgence, to a degree seldom allowed to mortals, grew up into a spirit of despotism as stern and absolute as ever usurped the human heart. The love of power and supremacy absorbed, consumed him. No other passion, no domestic attachment, no private friendship, no love of pleasure, no relish for letters or the arts, no human sympathy, no human weakness, divided his mind with the passion for dominion and for dazzling manifestations of his power. Before this, duty, honour, love, humanity fell prostrate. Josephine, we are told, was dear to him; but the devoted wife, who had stood firm and faithful in the day of his doubtful fortunes, was cast off in his prosperity, to make room for a stranger, who might be more

subservient to his power. He was affectionate, we are told, to his brothers and mother; but his brothers, the moment they ceased to be his tools, were disgraced; and his mother, it is said, was not allowed to sit in the presence of her imperial son.* He was sometimes softened, we are told, by the sight of the field of battle strewn with the wounded and dead. But if the Moloch of his ambition claimed new heaps of slain to-morrow, it was never denied. With all his sensibility, he gave millions to the sword, with as little compunction as he would have brushed away so many insects, which had infested his march. To him, all human will, desire, power, were to bend. His superiority, none might question. He insulted the fallen, who had contracted the guilt of opposing his progress; and not even woman's loveliness, and the dignity of a queen, could give shelter from his contumely. His allies were his vassals, nor was their vassalage concealed. Too lofty to use the arts of conciliation, preferring command to persuasion, overbearing, and all-grasping, he spread distrust, exasperation, fear, and revenge through Europe; and when the day of retribution came, the old antipathies and mutual jealousies of nations were swallowed up in one burning purpose to prostrate the common tyrant, the universal foe.

Such was Napoleon Bonaparte. But some will say, he was still a great man. This we mean not to deny. But we would have it understood, that there are various kinds or orders of greatness, and that the highest did not belong to Bonaparte. There are different orders of greatness. Among these the first rank is unquestionably due to Moral greatness, or magnanimity; to that sublime energy, by which the soul, smitten with the love of virtue, binds itself indissolubly, for life and for death, to truth and duty; espouses as its own the interests of human nature; scorns all meanness and defies all peril; hears in its own conscience a voice louder than threatenings and thunders; withstands all the powers of the universe, which

* See 'America,' page 57. We should not give this very unamiable trait of Napoleon's domestic character, but on authority which we cannot question.

would sever it from the cause of freedom, and religion ; reposes an unfaltering trust in God in the darkest hour, and is ever ' ready to be offered up ' on the altar of its country or of mankind. Of this moral greatness, which throws all other forms of greatness into obscurity, we see not a trace in Napoleon. Though clothed with the power of a god, the thought of consecrating himself to the introduction of a new and higher era, to the exaltation of the character and condition of his race, seems never to have dawned on his mind. The spirit of disinterestedness and self-sacrifice seems not to have waged a moment's war with self-will and ambition. His ruling passions, indeed, were singularly at variance with magnanimity. Moral greatness has too much simplicity, is too unostentatious, too self-subsistent, and enters into others' interests with too much heartiness, to live an hour for what Napoleon always lived, to make itself the theme, and gaze, and wonder of a dazzled world.—Next to moral, comes Intellectual greatness, or Genius in the highest sense of that word ; and by this, we mean that sublime capacity of thought, through which the soul, sinitten with the love of the true and the beautiful, essays to comprehend the universe, soars into the heavens, penetrates the earth, penetrates itself, questions the past, anticipates the future, traces out the general and all-comprehending laws of nature, binds together by innumerable affinities and relations all the objects of its knowledge, rises from the finite and transient to the infinite and the everlasting, frames to itself from its own fulness lovelier and sublimer forms than it beholds, discerns the harmonies between the world within and the world without us, and finds in every region of the universe types and interpreters of its own deep mysteries and glorious inspirations. This is the greatness which belongs to philosophers, and to the master spirits in poetry and the fine arts.—Next comes the greatness of Action ; and by this we mean the sublime power of conceiving bold and extensive plans ; of constructing and bringing to bear on a mighty object a complicated machinery of means, energies, and arrangements, and of accomplishing great outward effects. To this head belongs the greatness of

Bonaparte, and that he possessed it, we need not prove, and none will be hardy enough to deny. A man, who raised himself from obscurity to a throne, who changed the face of the world, who made himself felt through powerful and civilized nations, who sent the terror of his name across seas and oceans, whose will was pronounced and feared as destiny, whose donatives were crowns, whose antechamber was thronged by submissive princes, who broke down the awful barrier of the Alps and made them a highway, and whose fame was spread beyond the boundaries of civilisation to the steppes of the Cossack, and the deserts of the Arab; a man, who has left this record of himself in history, has taken out of our hands the question, whether he shall be called great. All must concede to him a sublime power of action, an energy equal to great effects.

We are not disposed, however, to consider him as pre-eminent even in this order of greatness. War was his chief sphere. He gained his ascendancy in Europe by the sword. But war is not the field for the highest active talent, and Napoleon, we suspect, was conscious of this truth. The glory of being the greatest general of his age, would not have satisfied him. He would have scorned to take his place by the side of Marlborough or Turenne. It was as the founder of an empire, which threatened for a time to comprehend the world, and which demanded other talents besides that of war, that he challenged unrivalled fame. And here we question his claim. Here we cannot award him supremacy. The project of universal empire, however imposing, was not original. The revolutionary governments of France had adopted it before; nor can we consider it as a sure indication of greatness, when we remember that the weak and vain mind of Louis XIV. was large enough to cherish it. The question is; Did Napoleon bring to this design the capacity of advancing it by bold and original conceptions, adapted to an age of civilisation, and of singular intellectual and moral excitement? Did he discover new foundations of power? Did he frame new bonds of union for] subjugated nations? Did he discover, or origin-

ate, some common interests by which his empire might be held together? Did he breathe a spirit which should supplant the old national attachments, or did he invent any substitutes for those vulgar instruments of force and corruption, which any and every usurper would have used? Never in the records of time, did the world furnish such materials to work with, such means of modelling nations afresh, of building up a new power, of introducing a new era, as did Europe at the period of the French revolution. Never was the human mind so capable of new impulses. And did Napoleon prove himself equal to the condition of the world? Do we detect one original conception in his means of universal empire? Did he seize on the enthusiasm of his age, that powerful principle, more efficient than arms or policy, and bend it to his purpose? What did he do but follow the beaten track? but apply force and fraud in their very coarsest forms? Napoleon showed a vulgar mind, when he assumed self-interest as the sole spring of human action. With the sword in one hand and bribes in the other, he imagined himself absolute master of the human mind. The strength of moral, national, and domestic feeling, he could not comprehend. The finest, and after all, the most powerful elements in human nature, hardly entered into his conceptions of it; and how then could he have established a durable power over the human race? We want little more to show his want of originality and comprehensiveness as the founder of an empire, than the simple fact, that he chose as his chief counsellors Talleyrand and Fouché, names which speak for themselves. We may judge of the greatness of the master spirit, from the minds which he found most congenial with his own. In war, Bonaparte was great; for he was bold, original, and creative. Beyond the camp he indeed showed talent, but not superior to that of other eminent men.

There have been two circumstances, which have done much to disarm or weaken the strong moral reprobation with which Bonaparte ought to have been regarded, and which we deem worthy of notice. We refer to the wrongs which he is supposed to have suffered at St. He-

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lena, and to the unworthy use which the Allied Powers have made of their triumph over Napoleon. First, his supposed wrongs at St. Helena have excited a sympathy in his behalf, which has thrown a veil over his crimes. We are not disposed to deny, that an unwarrantable, because unnecessary, severity was exercised towards Bonaparte. We think it not very creditable to the British government, that it tortured a sensitive captive by refusing him a title which he had long worn. We think that not only religion and humanity, but self-respect forbids us to inflict a single useless pang on a fallen foe. But we should be weak indeed, if the moral judgments and feelings, with which Napoleon's career ought to be reviewed, should give place to sympathy with the sufferings by which it was closed. With regard to the scruples, which not a few have expressed as to the right of banishing him to St. Helena, we can only say, that our consciences are not yet refined to such exquisite delicacy, as to be at all sensitive on this particular. We admire nothing more in Bonaparte, than the effrontery with which he claimed protection from the laws of nations. That a man, who had set these laws at open defiance, should fly to them for shelter ; that the oppressor of the world should claim its sympathy as an oppressed man, and that his claim should find advocates ; these things are to be set down among the extraordinary events of this extraordinary age. Truly, the human race is in a pitiable state. It may be trampled on, spoiled, loaded like a beast of burden, made the prey of rapacity, insolence, and the sword ; but it must not touch a hair, or disturb the pillow of one of its oppressors, unless it can find chapter and verse in the code of national law, to authorise its rudeness towards the privileged offender. For ourselves, we should rejoice to see every tyrant, whether a usurper or hereditary prince, fastened to a lonely rock in the ocean. Whoever gives clear, undoubted proof ; that he is prepared and sternly resolved to make the earth a slaughterhouse, and to crush every will adverse to his own, ought to be caged like a wild beast ; and to require mankind to proceed against him according to written laws and precedents, as if he were a

private citizen in a quiet court of justice, is just as rational as to require a man, in eminent peril from an assassin, to wait and prosecute his murderer according to the most protracted forms of law. There are great solemn rights of nature, which precede laws, and on which law is founded. There are great exigences in human affairs, which speak for themselves, and need no precedent to teach the right path. There are awful periods in the history of our race, which do not belong to its ordinary state, and which are not to be governed and judged by ordinary rules. Such a period was that, when Bonaparte, by infraction of solemn engagements, had thrown himself into France, and convulsed all Europe ; and they, who confound this with the ordinary events of history, and see in Bonaparte but an ordinary foe to the peace and independence of nations, have certainly very different intellects from our own.

We confess, too, that we are not only unable to see the wrong done to Napoleon in sending him to St. Helena, but that we cannot muster up much sympathy for the inconveniences and privations which he endured there. Our sympathies in this particular are wayward and untractable. When we would carry them to that solitary island, and fasten them on the illustrious victim of British cruelty, they will not tarry there, but take their flight across the Mediterranean to Jaffa, and across the Atlantic to the platform where the Duke d'Enghien was shot, to the prison of Toussaint, and to fields of battle where thousands at his bidding lay weltering in blood. When we strive to fix our thoughts upon the sufferings of the injured hero, other and more terrible sufferings, of which he was the cause, rush upon us ; and his complaints, however loud and angry, are drowned by groans and execrations, which fill our ears from every region which he traversed. We have no tears to spare for fallen greatness, when that greatness was founded in crime, and reared by force and perfidy. We reserve them for those on whose ruin it rose. We keep our sympathies for our race, for human nature in its humbler forms, for the impoverished peasant, the widowed mother, the violated virgin ; and

are even perverse enough to rejoice, that the ocean has a prison-house, where the author of those miseries may be safely lodged. Bonaparte's history is to us too solemn, the wrongs for which humanity and freedom arraign him, are too flagrant, to allow us to play the part of sentimentalists around his grave at St. Helena. We leave this to the more refined age in which we live; and we do so in the hope that an age is coming of less tender mould, but of loftier, sterner feeling, and of deeper sympathy with the whole human race. Should our humble page then live, we trust with an undoubting faith, that the uncompromising indignation with which we plead the cause of our oppressed and insulted nature, will not be set down to the account of vindictiveness and hardness of heart.

We observed that the moral indignation of many towards Bonaparte had been impaired or turned away, not only by his supposed wrongs, but by the unworthy use which his conquerors made of their triumph. We are told, that bad as was his despotism, the Holy Alliance is a worse one; and that Napoleon was less a scourge, than the present coalition of the continental monarchs, framed for the systematic suppression of freedom. By such reasoning, his crimes are cloaked, and his fall made a theme of lamentation. It is not one of the smallest errors and sins of the Allied Sovereigns, that they have contrived, by their base policy, to turn the resentments and moral displeasure of men from the usurper upon themselves. For these sovereigns we have no defence to offer. We yield to none in detestation of the Holy Alliance, profanely so called. To us its doctrines are as false and pestilent, as any broached by Jacobinism. The Allied Monarchs are adding to the other wrongs of despots, that of flagrant ingratitude; of ingratitude to the generous and brave nations, to whom they owe their thrones, whose spirit of independence and patriotism, and whose hatred of the oppressor, contributed more than standing armies, to raise up the fallen, and to strengthen the falling monarchies of Europe. Be it never forgotten in the records of despotism, let history record it on her most durable tablet, that the first use made by the principal continental sovereigns

of their regained or confirmed power, was, to conspire against the hopes and rights of the nations by whom they had been saved ; to combine the military power of Europe against free institutions, against the press, against the spirit of liberty and patriotism which had sprung up in the glorious struggle with Napoleon, against the right of the people to exert an influence on the governments by which their dearest interests were to be controlled. Never be it forgotten, that such was the honour of sovereigns, such their requittal for the blood which had been shed freely in their defence. Freedom and humanity send up a solemn, and prevailing cry against them, to that tribunal, where kings and subjects are soon to stand as equals.

But still we should be strangely blind, if we were not to feel that the fall of Napoleon was a blessing to the world. Who can look, for example, at France, and not see there a degree of freedom which could never have grown up under the terrible frown of the usurper ? True, Bonaparte's life, though it seemed a charmed one, must at length have ended ; and we are told that then his empire would have been broken, and that the general crash, by some inexplicable process, would have given birth to a more extensive and durable liberty than can now be hoped. But such anticipations seem to us to be built on a strange inattention to the nature and inevitable consequences of Napoleon's power. It was wholly a military power. He was literally turning Europe into a camp, and drawing its best talent into one occupation, war. Thus Europe was retracing its steps to those ages of calamity and darkness, when the only law was the sword. The progress of centuries, which had consisted chiefly in the substitution of intelligence, public opinion, and other mild and rational influences, for brutal force, was to be reversed. At Bonaparte's death, his empire must, indeed, have been dissolved ; but military chiefs, like Alexander's lieutenants, would have divided it. The sword alone would have shaped its future communities ; and after years of desolation and bloodshed, Europe would have found, not repose, but a respite, an armed truce, under warriors, whose only title to empire would

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have been their own good blades, and the weight of whose thrones would have been upheld by military force alone. Amidst such convulsions, during which the press would have been every where fettered, and the military spirit would have triumphed over and swallowed up the spirit and glory of letters and liberal arts, we greatly fear, that the human intellect would have lost its present impulse, its thirst for progress, and would have fallen back towards barbarism. Let not the friends of freedom bring dishonour on themselves or desert their cause, by instituting comparisons between Napoleon and legitimate sovereigns, which may be construed into eulogies on the former. For ourselves, we have no sympathy with tyranny, whether it bear the name of usurpation or legitimacy. We are not pleading the cause of the Allied Sovereigns. In our judgment, they have contracted the very guilt against which they have pretended to combine. In our apprehension, a conspiracy against the rights of the human race, is as foul a crime as rebellion against the rights of sovereigns; nor is there less of treason in warring against public freedom, than in assailing royal power. Still we are bound in truth to confess, that the Allied Sovereigns are not to be ranked with Bonaparte, whose design against the independence of nations and the liberties of the world, in this age of civilisation, liberal thinking, and Christian knowledge, is in our estimation the most nefarious enterprise recorded in history.

The series of events, which it has been our province to review, offers subjects of profound thought and solemn instruction to the moralist and politician. We have retraced it with many painful feelings. It shows us a great people, who had caught some indistinct glimpses of freedom, and of a nobler and a happier political constitution, betrayed by their leaders, and brought back, by a military despot, to heavier chains than they had broken. We see with indignation one man, a man like ourselves, subjecting whole nations to his absolute rule. It is this wrong and insult to our race which has chiefly moved us. Had a storm of God's ordination, passed over Europe, prostrating its capitals, sweeping off its villages, burying mil-

lions in ruins, we should have wept, we should have trembled. But in this there would have been only wretchedness. Now we also see debasement. To us there is something radically, and increasingly shocking, in the thought of one man's will becoming a law to his race ; in the thought of multitudes, of vast communities, surrendering conscience, intellect, their affections, their rights, their interests to the stern mandate of a fellow creature. When we see one word of a frail man on the throne of France, tearing a hundred thousand sons from their homes, breaking asunder the sacred ties of domestic life, sentencing myriads of the young to make murder their calling and rapacity their means of support, and extorting from nations their treasures to extend this ruinous sway, we are ready to ask ourselves, Is not this a dream ? And when the sad reality comes home to us, we blush for a race which can stoop to such an abject lot. At length, indeed, we see the tyrant humbled, stripped of power ; but stripped by those who, in the main, are not unwilling to play the despot on a narrower scale, and to break down the spirit of nations under the same iron sway.

How is it, that tyranny has thus triumphed ? that the hopes with which we greeted the French revolution have been crushed ? that a usurper plucked up the last roots of the tree of liberty, and planted despotism in its place ? The chief cause is not far to seek, nor can it be too often urged on the friends of freedom. France failed through the want of that moral preparation for liberty, without which the blessing cannot be secured. She was not ripe for the good she sought. She was too corrupt for freedom. France had indeed to contend with great political ignorance ; but had not ignorance been reinforced by deep moral defect, she might have won her way to free institutions. Her character forbade her to be free ; and it now seems strange that we could ever have expected her to secure this boon. How could we believe, that a liberty, of which that heartless scoffer, Voltaire, was a chief apostle, could have triumphed ? Most of the preachers of French liberty had thrown off all the con-

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victions which ennoble the mind. Man's connection with God they broke, for they declared that there was no God in whom to trust in the great struggle for liberty. Human immortality, that truth which is the seed of all greatness, they derided. To their philosophy, man was a creature of chance, a compound of matter, an ephemeron, a worm, who was soon to rot and perish for ever. What insanity was it to expect, that such men were to work out the emancipation of their race! that in such hands the hopes and dearest rights of humanity were secure! Liberty was tainted by their touch, polluted by their breath, and yet we trusted that it was to rise in health and glory from their embrace. We looked to men, who openly founded morality on private interest, for the sacrifices, the devotion, the heroic virtue, which Freedom always demands from her assertors.

The great cause of the discomfiture of the late European struggle for liberty, is easily understood by an American, who recurs to the history of his own revolution. This issued prosperously, because it was begun and was conducted under the auspices of private and public virtue. Our liberty did not come to us by accident, nor was it the gift of a few leaders; but its seeds were sown plentifully in the minds of the whole people. It was rooted in the conscience and reason of the nation. It was the growth of deliberate convictions and generous principles liberally diffused. We had no Paris, no metropolis, which a few leaders swayed, and which sent forth its influences, like 'a mighty heart,' through dependent and subservient provinces. The country was all heart. The living principle pervaded the community, and every village added strength to the solemn purpose of being free. We have here an explanation of a striking fact in the history of our revolution; we mean the want or absence of that description of great men, whom we meet in other countries; men, who, by their distinct and single agency, and by their splendid deeds, determine a nation's fate. There was too much greatness in the American people, to admit this overshadowing greatness of leaders. Accordingly the United States had no liberator, no

political saviour. Washington indeed conferred on us great blessings. But Washington was not a hero, in the common sense of that word. We never spoke of him as the French did of Bonaparte, never talked of his eagle-eyed, irresistible genius, as if this were to work out our safety. We never lost our self-respect. We felt that, under God, we were to be free through our own courage, energy, and wisdom, under the animating and guiding influences of this great and good mind. Washington served us chiefly by his sublime moral qualities.—To him belonged the proud distinction of being the leader in a revolution, without awakening one doubt or solicitude as to the spotless purity of his purpose. His was the glory of being the brightest manifestation of the spirit which reigned in his country; and in this way he became a source of energy, a bond of union, the centre of an enlightened people's confidence. In such a revolution as that of France, Washington would have been nothing; for that sympathy, which subsisted between him and his fellow-citizens, and which was the secret of his power, would have been wanting. By an instinct which is unerring, we call Washington, with grateful reverence, the Father of his country, but not its saviour. A people, which wants a saviour, which does not possess an earnest and pledge of freedom in its own heart, is not yet ready to be free.

A great question here offers itself, at which we can only glance. If a moral preparation is required for freedom, how, it is asked, can Europe ever be free? How, under the despotisms which now crush the continent, can nations grow ripe for liberty? Is it to be hoped, that men will learn, in the school of slavery, the spirit and virtues, which, we are told, can alone work out their deliverance? In the absolute governments of Europe, the very instruments of forming an enlightened and generous love of freedom, are bent into the service of tyranny. The press is an echo of the servile doctrines of the court. The schools and seminaries of education are employed to taint the young mind with the maxims of despotism. Even Christianity is turned into a preacher of legitimacy, and its

temples are desecrated by the abject teaching of unconditional submission. How then is the spirit of a wise and moral freedom to be generated and diffused? We have stated the difficulty in its full force; for nothing is gained by winking out of sight the tremendous obstacles, with which liberal principles and institutions must contend. We have not time at present to answer the great question now proposed. We will only say, that we do not despair; and we will briefly suggest what seems to us the chief expedient, by which the cause of freedom, obstructed as it is, must now be advanced. In despotic countries, those men whom God has inspired with lofty sentiments and a thirst for freedom, (and such are spread through all Europe,) must, in their individual capacity, communicate themselves to individual minds. The cause of liberty on the continent cannot now be forwarded by the action of men in masses. But in every country there are those who feel their degradation and their wrongs, who abhor tyranny as the chief obstruction of the progress of nations, and who are willing and prepared to suffer for liberty. Let such men spread around them their own spirit, by every channel which a jealous despotism has not closed. Let them give utterance to sentiments of magnanimity in private conference, and still more by the press; for there are modes of clothing and expressing kindling truths, which, it is presumed, no censorship would dare to proscribe. Let them especially teach that great truth, which is the seminal principle of a virtuous freedom, and the very foundation of morals and religion; we mean, the doctrine, that conscience, the voice of God in every heart, is to be listened to above all other guides and lords; that there is a sovereign within us, clothed with more awful powers and rights than any outward king; and that he alone is worthy the name of a man, who gives himself up solemnly, deliberately, to obey this internal guide through peril and in death. This is the spirit of freedom; for no man is wholly and immutably free but he who has broken every outward yoke, that he may obey his own deliberate conscience. This is the lesson to be taught alike in republics and despotisms. As yet it has but dawned on the

world. Its full application remains to be developed. They who have been baptized, by a true experience, into this vital and all-comprehending truth, must everywhere be its propagators; and he who makes one convert of it near a despot's throne, has broken one link of that despot's chain. It is chiefly in the diffusion of this loftiness of moral sentiment, that we place our hope of freedom; and we have a hope, because we know that there are those who have drunk into this truth, and are ready, when God calls, to be its martyrs. We do not despair, for there is a contagion, we would rather say, a divine power, in sublime moral principle. This is our chief trust. We have less and less hope from force and bloodshed, as the instruments of working out man's redemption from slavery. History shows us not a few princes, who have gained or strengthened thrones by assassination or war. But freedom, which is another name for justice, honour, and benevolence, scorns to use the private dagger, and wields with trembling the public sword. The true conspiracy before which tyranny is to fall, is that of virtuous, elevated minds, which shall consecrate themselves to the work of awakening in men a consciousness of the rights, powers, purposes, and greatness of human nature; which shall oppose to force, the heroism of intellect and conscience, and the spirit of self-sacrifice. We believe that, at this moment, there are virtue and wisdom enough to shake despotic thrones, were they as confiding as they should be, in God and in their own might, and were they to pour themselves through every channel into the public mind.

We close our present labours, with commending to the protection of Almighty God the cause of human freedom and improvement. We adore the wisdom and goodness of his providence, which has ordained, that liberty shall be wrought out by the magnanimity, courage, and sacrifices of men. We bless him for the glorious efforts which this cause has already called forth; for the intrepid defenders who have gathered round it, and whose fame is a most precious legacy of past ages; for the toils and sufferings by which it has been upheld; for the awakening and thrilling voice which comes to us from the dungeon

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and scaffold, where the martyrs of liberty have pined or bled. We bless him, that even tyranny has been overruled for good, by exciting a resistance, which has revealed to us the strength of virtuous principle in the human soul. We beseech this Great and Good Parent, from whom all pure influences proceed, to enkindle, by his quickening breath, an unquenchable love of virtue and freedom in those favoured men, whom he hath enriched and signalized by eminent gifts and powers, that they may fulfil the high function of inspiring their fellow beings with a consciousness of the birthright and destination of human nature. Wearied with violence and blood, we beseech him to subvert oppressive governments, by the gentle, yet awful, power of truth and virtue ; by the teachings of uncorrupted Christianity ; by the sovereignty of enlightened opinion ; by the triumph of sentiments of magnanimity ; by mild, rational, and purifying influences, which will raise the spirit of the enslaved, and which sovereigns will be unable to withstand. For this peaceful revolution we earnestly pray. If, however, after long forbearing, and unavailing applications to justice and humanity, the friends of freedom should be summoned, by the voice of God within, and by his providence abroad, to vindicate their rights with other arms, to do a sterner work, to repel despotic force by force, may they not forget, even in this hour of provocation, the spirit which their high calling demands. Let them take the sword with awe, as those on whom a holy function is devolved. Let them regard themselves as ministers and delegates of Him, whose dearest attribute is Mercy. Let them not stain their sacred cause by one cruel deed, by the infliction of one needless pang, by shedding without cause one drop of human blood.

PART II.

In a former number of our work,* we reviewed the life and character of Napoleon Bonaparte. We resume

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the subject, not for the purpose of speaking more largely of the individual, but that we may consider more distinctly the Principle of Action which governed him, and of which he was a remarkable manifestation.

Power was the idol to which Bonaparte sacrificed himself. To gain supremacy and unlimited sway, to subject men to his will, was his chief, settled, unrelenting purpose. This passion drew and converted into itself the whole energy of his nature. The love of power, that common principle, explains, in a great degree, his character and life. His crimes did not spring from any impulse peculiar to himself. With all his contempt of the human race, he still belonged to it. It is true both of the brightest virtues and the blackest vices, though they seem to set apart their possessors from the rest of mankind, that the seeds of them are sown in every human breast. The man, who attracts and awes us by his intellectual and moral grandeur, is only an example and anticipation of the improvements, for which every mind was endowed with reason and conscience; and the worst man has become such by the perversion and excess of desires and appetites which he shares with his whole race. Napoleon had no element of character which others do not possess. It was his misery and guilt that he was usurped and absorbed by one passion; that his whole mind shot up into one growth; that his singular strength of thought and will, which, if consecrated to virtue, would have enrolled him among the benefactors of mankind, was enslaved by one lust. He is not to be gazed on as a miracle. He was a manifestation of our own nature. He teaches on a large scale what thousands teach on a narrow one. He shows us the greatness of the ruin which is wrought, when the order of the mind is subverted, conscience dethroned, and a strong passion left without restraint to turn every inward and outward resource to the accomplishment of a selfish purpose.

The influence of the Love of Power on human affairs is so constant, unbounded, and tremendous, that we think this principle of our nature worthy of distinct consideration.

tion, and shall devote to it a few pages, as a fit sequel to our notice of Bonaparte.

The passion for power is one of the most universal; nor is it to be regarded as a crime in all its forms. Sweeping censures on a natural sentiment cast blame on the Creator. This principle shows itself in the very dawn of our existence. The child never exults and rejoices more, than when it becomes conscious of power by overcoming difficulties, or compassing new ends. All our desires and appetites lead aid and energy to this passion, for all find increase of gratification, in proportion to the growth of our strength and influence. We ought to add, that this principle is fed from nobler sources. Power is a chief element of all the commanding qualities of our nature. It enters into all the higher virtues; such as magnanimity, fortitude, constancy. It enters into intellectual eminence. It is power of thought and utterance which immortalizes the products of genius. Is it strange that an attribute, through which all our passions reach their objects, and which characterizes whatever is great or admirable in man, should awaken intense desire, and be sought as one of the chief goods of life?

This principle, we have said, is not in all its forms a crime. There are indeed various kinds of power, which it is our duty to covet, accumulate and hold fast. First, there is Inward power, the most precious of all possessions; power over ourselves; power to withstand trial, to bear suffering, to front danger; power over pleasure and pain; power to follow our convictions, however resisted by menace or scorn; the power of calm reliance in seasons of darkness and storms. Again, there is a power over Outward things; the power by which the mind triumphs over matter, presses into its service the subtlest and strongest elements, makes the winds, fire, and steam its ministers, rears the city, opens a path through the ocean, and makes the wilderness blossom as the rose. These forms of power, especially the first, are glorious distinctions of our race, nor can we prize them too highly. There is another power, which is our principal concern in the present discussion. We mean power over our fel-

low creatures. It is this which ambition chiefly covets, and which has instigated to more crime, and spread more misery than any other cause. We are not however to condemn even this universally. There is a truly noble sway of man over man; one, which it is our honour to seek and exert; which is earned by well doing; which is a chief recompense of virtue. We refer to the quickening influence of a good and great mind over other minds, by which it brings them into sympathy with itself. Far from condemning this, we are anxious to hold it forth as the purest glory which virtuous ambition can propose. The power of awakening, enlightening, elevating our fellow creatures, may, with peculiar fitness, be called divine; for there is no agency of God so beneficent and sublime as that which he exerts on rational natures, and by which he assimilates them to himself. This sway over other souls is the surest test of greatness. We admire, indeed, the energy which subdues the material creation, or develops the physical resources of a state. But it is a nobler might which calls forth the intellectual and moral resources of a people, which communicates new impulses to society, throws into circulation new and stirring thoughts, gives the mind a new consciousness of its faculties, and rouses and fortifies the will, to an unconquerable purpose of well doing. This spiritual power is worth all other. To improve man's outward condition is a secondary agency, and is chiefly important as it gives the means of inward growth. The most glorious minister of God on earth, is he who speaks with a life-giving energy to other minds, breathing into them the love of truth and virtue, strengthening them to suffer in a good cause, and lifting them above the senses and the world.

We know not a more exhilarating thought, than that this power is given to men; that we can not only change the face of the outward world, and by virtuous discipline improve ourselves, but that we may become springs of life and light to our fellow beings. We are thus admitted to a fellowship with Jesus Christ, whose highest end was, that he might act with a new and celestial energy on the human mind. We rejoice to think, that he did not

come to monopolize this divine sway, to enjoy a solitary grandeur, but to receive others, even all who should obey his religion, into the partnership of this honour and happiness. Every Christian, in proportion to his progress, acquires a measure of this divine agency. In the humblest conditions, a power goes forth from a devout and disinterested spirit, calling forth silently moral and religious sentiment, perhaps in a child, or some other friend, and teaching, without the aid of words, the loveliness and peace of sincere and single-hearted virtue. In the more enlightened classes, individuals now and then rise up, who, through a singular force and elevation of soul, obtain a sway over men's minds to which no limit can be prescribed. They speak with a voice which is heard by distant nations, and which goes down to future ages. Their names are repeated with veneration by millions; and millions read in their lives and writings a quickening testimony to the greatness of the mind, to its moral strength, to the reality of disinterested virtue. These are the true sovereigns of the earth. They share in the royalty of Jesus Christ. They have a greatness which will be more and more felt. The time is coming, its signs are visible, when this long mistaken attribute of greatness, will be seen to belong eminently, if not exclusively, to those, who, by their characters, deeds, sufferings, writings, leave imperishable and ennobling traces of themselves on the human mind. Among these legitimate sovereigns of the world, will be ranked the philosopher, who penetrates the secrets of the universe, and of the soul; who opens new fields to the intellect; who gives it a new consciousness of its own powers, rights, and divine original; who spreads enlarged and liberal habits of thought; and who helps men to understand, that an ever growing knowledge is the patrimony destined for them by the 'Father of their Spirits.' Among them will be ranked the statesman, who, escaping a vulgar policy, rises to the discovery of the true interests of a state; who seeks without fear or favour the common good; who understands that a nation's mind is more valuable than its soil; who inspires a people's enterprise, without making

them the slaves of wealth ; who is mainly anxious to originate or give stability to institutions by which society may be carried forward ; who confides with a sublime constancy in justice and virtue, as the only foundation of a wise policy and of public prosperity ; and above all, who has so drunk into the spirit of Christ and of God, as never to forget, that his particular country is a member of the great human family, bound to all nations, by a common nature, by a common interest, and by indissoluble laws of equity and charity. Among these will be ranked, perhaps on the highest throne, the moral and religious Reformer, who truly merits that name ; who rises above his times ; who is moved by a holy impulse to assail vicious establishments, sustained by fierce passions and inveterate prejudices ; who rescues great truths from the corruptions of ages ; who, joining calm and deep thought to profound feeling, secures to religion at once enlightened and earnest conviction ; who unfolds to men higher forms of virtue than they have yet attained or conceived ; who gives brighter and more thrilling views of the perfection for which they were framed, and inspires a victorious faith in the perpetual progress of our nature.

There is one characteristic of this power which belongs to truly great minds, particularly deserving notice. Far from enslaving, it makes more and more free, those on whom it is exercised ; and in this respect it differs wholly from the vulgar sway which ambition thirsts for. It awakens a kindred power in others, calls their faculties into new life, and particularly strengthens them to follow their own deliberate convictions of truth and duty. It breathes conscious energy, self-respect, moral independence, and a scorn of every foreign yoke.

There is another power over men, very different from this, a power, not to quicken and elevate, but to crush and subdue ; a power which robs men of the free use of their nature, takes them out of their own hands, and compels them to bend to another's will. This is the sway which men grasp at most eagerly, and which it is our great purpose to expose. To reign, to give laws, to clothe their own wills with omnipotence, to annihilate all

other wills, to spoil the individual of that self-direction which is his most precious right—this has ever been deemed by multitudes the highest prize for competition and conflict. The most envied men are those, who have succeeded in prostrating multitudes, in subjecting whole communities, to their single will. It is the love of this power, in all its forms, which we are anxious to hold up to reprobation. If any crime should be placed by society beyond pardon, it is this.

This power has been exerted most conspicuously and perniciously by two classes of men; the priest or minister of religion, and the civil ruler. Both rely on the same instrument; that is, pain or terror; the first calling to his aid the fires and torments of the future world, and practising on the natural dread of invisible powers; and the latter availing himself of chains, dungeons, and gibbets in the present life. Through these terrible applications, man has in all ages and in almost every country, been made, in a greater or less degree, a slave and machine; been shackled in all his faculties, and degraded into a tool of others' wills and passions. The influence of almost every political and religious institution has been to make man abject in mind, fearful, servile, a mechanical repeater of opinions which he dares not try, and a contributor of his toil, sweat, and blood, to governments which never dreamed of the general weal as their only legitimate end. On the immense majority of men, thus wronged and enslaved, the consciousness of their own nature has not yet dawned; and the doctrine, that each has a mind, worth more than the material world, and framed to grow for ever by a self-forming, self-directing energy, is still a secret, a mystery, notwithstanding the clear annunciation of it, ages ago, by Jesus Christ. We know not a stronger proof of the intenseness and nefariousness of the love of power, than the fact of its having virtually abrogated Christianity, and even turned into an engine of dominion, a revelation which breathes throughout the spirit of freedom, proclaims the essential equality of the human race, and directs its most solemn denunciations against the passion for rule and empire.

That this power, which consists in force and compulsion, in the imposition on the many of the will and judgment of one or a few, is of a low order, when compared with the quickening influence over others, of which we have before spoken, we need not stop to prove. But the remark is less obvious, though not less true, that it is not only inferior in kind, but in amount or degree. This may not be so easily acknowledged. He, whose will is passively obeyed by a nation, or whose creed implicitly adopted by a spreading sect, may not easily believe, that his power is exceeded, not only in kind or quality, but in extent, by him who wields only the silent, subtle influence of moral and intellectual gifts. But the superiority of moral to arbitrary sway in this particular, is proved by its effects. Moral power is creative; arbitrary power wastes away the spirit and force of those on whom it is exerted. And is it not a mightier work to create than to destroy? A higher energy is required to quicken than to crush; to elevate than to depress; to warm and expand than to chill and contract. Any hand, even the weakest, may take away life; another agency is required to kindle or restore it. A vulgar incendiary may destroy in an hour a magnificent structure, the labour of ages. Has he energy to be compared with the creative intellect, in which this work had its origin? A fanatic of ordinary talent may send terror through a crowd; and by the craft, which is so often joined with fanaticism, may fasten on multitudes a debasing creed. Has he power to be compared with him, who rescues from darkness one only of these enslaved minds, and quickens it to think justly and nobly in relation to God, duty, and immortality? The energies of a single soul, awakened, by such an influence, to the free and full use of its powers, may surpass, in their progress, the intellectual activity of a whole community, enchained and debased by fanaticism or outward force. Arbitrary power, whether civil or religious, if tried by the only fair test, that is, by its effects, seems to have more affinity with weakness than strength. It enfeebles and narrows what it acts upon. Its efficiency resembles that of darkness and cold in the natural world.

True power is vivifying, productive, builds up, and gives strength. We have a noble type and manifestation of it in the sun, which calls forth and diffuses motion, life, energy and beauty. He who succeeds in chaining men's understandings and breaking their wills, may indeed number millions as his subjects. But a weak, puny race are the products of his sway, and they can only reach the stature and force of men by throwing off his yoke. He who, by an intellectual and moral energy, awakens kindred energy in others, touches springs of infinite might, gives impulse to faculties to which no bounds can be prescribed, begins an action which will never end. One great and kindling thought from a retired and obscure man, may live when thrones are fallen, and the memory of those who filled them obliterated, and like an undying fire, may illuminate and quicken all future generations.

We have spoken of the inferiority and worthlessness of that dominion over others, which has been coveted so greedily in all ages. We should rejoice could we convey some just idea of its moral turpitude. Of all injuries and crimes, the most flagrant is chargeable on him, who aims to establish dominion over his brethren. He wars with what is more precious than life. He would rob men of their chief prerogative and glory; we mean of self-dominion, of that empire which is given to a rational and moral being over his own soul and his own life. Such a being is framed to find honour and happiness in forming and swaying himself, in adopting as his supreme standard his convictions of truth and duty, in unfolding his powers by free exertion, in acting from a principle within, from his growing conscience. His proper and noblest attributes are self-government, self-reverence, energy of thought, energy in choosing the right and the good, energy in casting off all other dominion. He was created for empire in his own breast, and wo, wo to them who would pluck from him this sceptre! A mind, inspired by God with reason and conscience, and capable, through these endowments, of progress in truth and duty, is a sacred thing; more sacred than temples made with hands, or even than this outward universe. It is of nobler lineage

than that of which human aristocracy makes its boast. It bears the lineaments of a Divine Parent. It has not only a physical, but moral connection with the Supreme Being. Through its self-determining power, it is accountable for its deeds, and for whatever it becomes. Responsibility, that which above all things makes existence solemn, is laid upon it. Its great end is to conform itself, by its own energy, and by spiritual succours which its own prayers and faithfulness secure, to that perfection of wisdom and goodness, of which God is the original and source, which shines upon us from the whole outward world, but of which the intelligent soul is a truer recipient and a brighter image, even than the sun with all his splendours. From these views we learn, that no outrage, no injury, can equal that, which is perpetrated by him, who would break down and subjugate the human mind; who would rob men of self-reverence; who would bring them to stand more in awe of outward authority, than of reason and conscience in their own souls; who would make himself a standard and law for his race, and shape, by force or terror, the free spirits of others after his own judgment and will.

All excellence, whether intellectual or moral, involves as its essential elements, freedom, energy, and moral independence, so that the invader of these, whether from the throne or the pulpit, invades the most sacred interests of the human race. Intellectual excellence implies and requires these. This does not consist in passive assent even to the highest truths; or in the most extensive stores of knowledge required by an implicit faith, and lodged in the enert memory. It lies in force, freshness, and independence of thought; and is most conspicuously manifested by him, who, loving truth supremely, seeks it resolutely, follows the light without fear, and modifies the views of others by the patient, strenuous exercise of his own faculties. To a man thus intellectually free, truth is not, what it is to passive multitudes, a foreign substance, dormant, lifeless, fruitless, but penetrating, prolific, full of vitality, and ministering to the health and expansion of the soul. And what we have said of intellectual excel-

hence is still more true of moral. This has its foundation and root in freedom, and cannot exist a moment without it. The very idea of virtue is, that it is a free act, the product or result of the mind's self-determining power. It is not good feeling, infused by nature or caught by sympathy; nor is it good conduct into which we have slid through imitation, or which has been forced upon us by another's will. We ourselves are its authors in a high and peculiar sense. We indeed depend on God for virtue; for our capacity of moral action is wholly his gift and inspiration, and without his perpetual aid this capacity would avail nothing. But his aid is not compulsion. He respects, he cannot violate, that moral freedom which is his richest gift. To the individual, the decision of his own character is left. He has more than kingly power in his own soul. Let him never resign it. Let none dare to interfere with it. Virtue is self-dominion, or, what is the same thing, it is self-subjection to the principles of duty, that highest law in the soul. If these views of intellectual and moral excellence be just, then to invade men's freedom is to aim the deadliest blow at their honour and happiness; and their worst foe is he who fetters their reason, who makes his will their law, who makes them tools, echoes, copies of himself.

Perhaps it may be objected to the representation of virtue as consisting in self-dominion, that the scriptures speak of it as consisting in obedience to God. But these are perfectly compatible and harmonious views; for genuine obedience to God is the free choice and adoption of a law, the great principles of which our own minds approve, and our own consciences bind on us; which is not an arbitrary injunction, but an emanation and expression of the divine mind; and which is intended throughout to give energy, dignity, and enlargement to our best powers. He, and he only, obeys God virtuously and acceptably, who reverences right, not power; who has chosen rectitude as his supreme rule; who sees and reveres in God the fulness and brightness of moral excellence, and who sees in obedience the progress and perfection of his own nature. That subjection to the Deity, which, we fear,

is too common, in which the mind surrenders itself to mere power and will, is anything but virtue. We fear that it is disloyalty to that moral principle, which is ever to be revered as God's viceregent in the rational soul.

Perhaps some may fear, that, in our zeal for the freedom and independence of the individual mind, we unsettle government, and almost imply that it is a wrong. Far from it. We hold government to be an essential means of our intellectual and moral education, and would strengthen it by pointing out its legitimate functions. Government, as far as it is rightful, is the guardian and friend of freedom, so that in exalting the one we enforce the other. The highest aim of all authority is to confer liberty. This is true of domestic rule. The great, we may say the single object of parental government, of a wise and virtuous education, is, to give the child the fullest use of his own powers; to give him inward force; to train him up to govern himself. The same is true of the authority of Jesus Christ. He came, indeed, to rule mankind; but to rule them, not by arbitrary statutes, not by force and menace, not by mere will, but by setting before them, in precept and life, those everlasting rules of rectitude, which heaven obeys, and of which every soul contains the living germs. He came to exert a moral power; to reign by the manifestation of celestial virtues; to awaken the energy of holy purpose in the free mind. He came to publish liberty to the captives; to open the prison door; to break the power of the passions; to break the yoke of a ceremonial religion which had been imposed in the childhood of the race; to exalt us to a manly homage and obedience of our Creator. Of civil government, too, the great end is to secure freedom. Its proper, and highest function is, to watch over the liberties of each and all, and to open to a community the widest field for all its powers. Its very chains and prisons have the general freedom for their aim. They are just, only when used to curb oppression and wrong; to disarm him who has a tyrant's heart, if not a tyrant's power, who wars against others' rights, who, by invading property or life, would substitute force for the reign of equal laws.

Freedom, we repeat it, is the end of government. To exalt men to self-rule is the end of all other rule, and he who would fasten on them his arbitrary will is their worst foe.

We have aimed to show the guilt of the love of power and dominion, by showing the ruin which it brings on the mind, by enlarging on the preciousness of that inward freedom which it invades and destroys. To us, this view is the most impressive; but the guilt of this passion may also be decerned, and by some more clearly in its outward influences; in the desolation, bloodshed, and wo, of which it is the perpetual cause. We owe to it almost all the miseries of war. To spread the sway of one or a few, thousands and millions have been turned into machines under the name of soldiers, armed with instruments of destruction, and then sent to reduce others to their own lot by fear and pain, by fire and sword, by butchery and pillage. And is it light guilt, to array man against his brother; to make murder the trade of thousands; to drench the earth with human blood; to turn it into a desert; to scatter families like chaff; to make mothers widows, and children orphans; and to do all this for the purpose of spreading a still gloomier desolation, for the purpose of subjugating men's souls, turning them into base parasites, extorting from them a degrading homage, humbling them in their own eyes, and breaking them to servility as the chief duty of life? When the passion for power succeeds, as it generally has done, in establishing despotism, it seems to make even civilisation a doubtful good. Whilst the monarch and his court are abandoned to a wasteful luxury, the peasantry, rooted to the soil and doomed to a perpetual round of labours, are raised but little above the brute. There are parts of Europe, Christian Europe, in which the peasant, through whose sweat kings and nobles riot in plenty, seems to enjoy less, on the whole, than the untamed Indian of our forests. Chained to one spot, living on the cheapest vegetables, sometimes unable to buy salt to season his coarse fare, seldom or never tasting animal food, having for his shelter a mud-walled hut floored with earth or stone, and

subjected equally with the brute to the rule of a superior, he seems to us to partake less of animal, intellectual, and moral pleasures, than the free wanderer of the woods whose steps no man fetters; whose wigwam no tyrant violates; whose chief toil is hunting, that noblest of sports; who feasts on the deer, that most luxurious of viands; to whom streams, as well as woods, pay tribute; whose adventurous life gives sagacity; and in whom peril nourishes courage and self-command. We are no advocates for savage life. We know that its boasted freedom is a delusion. The single fact that human nature, in this wild state makes no progress, is proof enough that it wants true liberty. We mean only to say that man, in the hands of despotism, is sometimes degraded below the savage; that it were better for him to be lawless, than to live under lawless sway.

It is the part of Christians to look on the passion for power and dominion with strong abhorrence; for it is singularly hostile to the genius of their religion. Jesus Christ always condemned it. One of the striking marks of his moral greatness, and of the originality of his character, was, that he held no fellowship and made no compromise with this universal spirit of his age, but withstood it in every form. He found the Jews intoxicating themselves with dreams of empire. Of the prophecies relating to the Messiah, the most familiar and dear to them, were those which announced him as a conqueror, and which were construed by their worldliness into a promise of triumphs to the people from whom he was to spring. Even the chosen disciples of Jesus looked to him for this good. 'To sit on his right hand and on his left,' or, in other words, to hold the most commanding stations in his kingdom, was not only their lurking wish, but their open and importunate request. But there was no passion on which Jesus frowned more severely than on this. He taught, that to be great in his kingdom, men must serve, instead of ruling, their brethren. He placed among them a child as an emblem of the humility of his religion. His most terrible rebukes fell on the lordly, aspiring Pharisee. In his own person, he was mild and conde-

ascending, exacting no personal service, living with his disciples as a friend, sharing their wants, sleeping in their fishing boat, and even washing their feet; and in all this, he expressly proposed himself to them as a pattern, knowing well, that the last triumph of disinterestedness is to forget our own superiority, in our sympathy, solicitude, tenderness, respect, and self-denying zeal for those who are below us. We cannot indeed wonder that the lust of power should be encountered by the sternest rebukes and menaces of Christianity, because it wages open war with the great end of this religion, which is the elevation of the human mind. No corruption of this religion is more palpable and more enormous, than that which turns it into an instrument of dominion, and which makes it teach, that man's primary duty is to give himself a passive material into the hands of his minister, priest, or king.

The subject which we now discuss is one in which all nations have an interest, and especially our own; and we should fail of our main purpose, were we not to lead our readers to apply it to ourselves. The passion for ruling, though most completely developed in despotisms, is confined to no forms of government. It is the chief peril of free states, the natural enemy of free institutions. It agitates our own country, and still throws an uncertainty over the great experiment we are making here in behalf of liberty. We will try then, in a few words, to expose its influences and dangers, and to abate that zeal with which a participation in office and power is sought among ourselves.

It is the distinction of republican institutions, that whilst they compel the passion for power to moderate its pretensions, and to satisfy itself with more limited gratifications, they tend to spread it more widely through the community, and to make it a universal principle. The doors of office being opened to all, crowds burn to rush in. A thousand hands are stretched out to grasp the reins which are denied to none. Perhaps in this boasted and boasting land of liberty, not a few, if called to state the chief good of a republic, would place it in this; that every

man is eligible to every office, and that the highest places of power and trust are prizes for universal competition. The superiority attributed by many to our institutions, is, not that they secure the greatest freedom, but give every man a chance of ruling; not that they reduce the power of government within the narrowest limits which the safety of the state admits, but throw it into as many hands as possible. The despot's great crime is thought to be, that he keeps the delight of dominion to himself, that he makes a monopoly of it, whilst our more generous institutions, by breaking it into parcels, and inviting the multitude to scramble for it, spread this joy more widely. The result is, that political ambition infects our country, and generates a feverish restlessness and discontent, which, to the monarchist, may seem more than a balance for our forms of liberty. The spirit of intrigue, which in absolute governments is confined to courts, walks abroad through the land; and as individuals can accomplish no political purposes single-handed, they band themselves into parties, ostensibly framed for public ends, but aiming only at the acquisition of power. The nominal sovereign, that is, the people, like all other sovereigns, is courted and flattered, and told that it can do no wrong. Its pride is pampered, its passions inflamed, its prejudices made inveterate. Such are the processes, by which other republics have been subverted, and he must be blind who cannot trace them among ourselves. We mean not to exaggerate our dangers. We rejoice to know, that the improvements of society oppose many checks to the love of power. But every wise man, who sees its workings, must dread it as our chief foe.

This passion derives strength and vehemence in our country from the common idea, that political power is the highest prize which society has to offer. We know not a more general delusion, nor is it the least dangerous. Instilled, as it is, in our youth, it gives infinite excitement to political ambition. It turns the active talent of the country to public station as the supreme good, and makes it restless, intriguing, and unprincipled. It calls out hosts of selfish competitors for comparatively few places, and

encourages a bold, unblushing pursuit of personal elevation, which a just moral sense and self-respect in the community would frown upon and cover with shame. This prejudice has come down from past ages, and is one of their worst bequests. To govern others has always been thought the highest function on earth. We have a remarkable proof of the strength and pernicious influence of this persuasion, in the manner in which history has been written. Who fill the page of history? Political and military leaders, who have lived for one end, to subdue and govern their fellow beings. These occupy the foreground, and the people, the human race, dwindle into insignificance, and are almost lost behind their masters. The proper and noblest object of history, is, to record the vicissitudes of society, its spirit in different ages, the causes which have determined its progress and decline, and especially the manifestations and growth of its highest attributes and interests, of intelligence, of the religious principle, of moral sentiment, of the elegant and useful arts, of the triumphs of man over nature and himself. Instead of this, we have records of men in power, often weak, oftener wicked, who did little or nothing for the advancement of their age, who were in no sense its representatives, whom the accident of birth perhaps raised to influence. We have the quarrels of courtiers, the intrigues of cabinets, sieges and battles, royal births and deaths, and the secrets of a palace, that sink of lewdness and corruption. These are the staples of history. The inventions of printing, of gunpowder, and the mariner's compass, were too mean affairs for history to trace. She was bowing before kings and warriors. She had volumes for the plots and quarrels of Leicester and Essex in the reign of Elizabeth, but not a page for Shakspeare; and if Bacon had not filled an office, she would hardly have recorded his name, in her anxiety to preserve the deeds and sayings of that Solomon of his age, James the First.

We have spoken of the supreme importance which is attached to rulers and government, as a prejudice; and we think, that something may be done towards abating the passion for power, by placing this thought in a clearer light. It seems to us not very difficult to show, that to

govern men is not as high a sphere of action as has been commonly supposed, and that those who have obtained this dignity, have usurped a place beyond their due in history and men's minds. We apprehend, indeed, that we are not alone in this opinion; that a change of sentiment on this subject has commenced and must go on; that men are learning, that there are higher sources of happiness and more important agents in human affairs than political rule. It is one mark of the progress of society, that it brings down the public man and raises the private one. It throws power into the hands of untitled individuals, and spreads it through all orders of the community. It multiplies and distributes freely, means of extensive influence, and opens new channels, by which the gifted mind, in whatever rank or condition, may communicate itself far and wide. Through the diffusion of education and printing, a private man may now speak to multitudes, incomparably more numerous than ancient or modern eloquence ever electrified in the popular assembly or the hall of legislation. By these instruments, truth is asserting her sovereignty over nations, without the help of rank, office, or sword; and her faithful ministers will become more and more the lawgivers of the world.

We mean not to deny, we steadily affirm, that government is a great good, and essential to human happiness; but it does its good chiefly by a negative influence, by repressing injustice and crime, by securing property from invasion, and thus removing obstructions to the free exercise of human powers. It confers little positive benefit. Its office is not to confer happiness, but to give men opportunity to work out happiness for themselves. Government resembles the wall which surrounds our lands; a needful protection, but rearing no harvests, ripening no fruits. It is the individual who must choose whether the enclosure shall be a paradise or a waste. How little positive good can government confer? It does not till our fields, build our houses, weave the ties which bind us to our families, give disinterestedness to the heart, or energy to the intellect and will. All our great interests are left to ourselves; and governments, when they have interfered with them, have obstructed, much more than ad-
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vanced them. For example, they have taken religion into their keeping only to disfigure it. So education, in their hands, has generally become a propagator of servile maxims, and an upholder of antiquated errors. In like manner, they have paralysed trade by their nursing care, and multiplied poverty by expedients for its relief. Government has almost always been a barrier against which intellect has had no struggle; and society has made its chief progress by the minds of private individuals, who have outstripped their rulers, and gradually shamed them into truth and wisdom.

Virtue and intelligence are the great interests of a community, including all others, and worth all others, and the noblest agency is that by which they are advanced. Now we apprehend, that political power is not the most effectual instrument for their promotion, and accordingly we doubt whether government is the only or highest sphere for superior minds. Virtue, from its very nature, cannot be a product of what may be called the direct operation of government; that is, of legislation. Laws may repress crime. Their office is to erect prisons for violence and fraud. But moral and religious worth, dignity of character, loftiness of sentiment, all that makes man a blessing to himself and society, lies beyond their province. Virtue is of the soul, where laws cannot penetrate. Excellence is something too refined, spiritual, celestial, to be produced by the coarse machinery of government. Human legislation addresses itself to self-love, and works by outward force. Its chief instrument is punishment. It cannot touch the springs of virtuous feelings, of great and good deeds. Accordingly, rulers, with all their imagined omnipotence, do not dream of enjoining by statute, philanthropy, gratitude, devout sentiment, magnanimity, and purity of thought. Virtue is too high a concern for government. It is an inspiration of God, not a creature of law; and the agents whom God chiefly honours in its promotion, are those, who, through experience as well as meditation, have risen to generous conceptions of it, and who show it forth, not in empty eulogies, but in the language of deep conviction, and in lives of purity.

Government, then, does little to advance the chief interest of human nature by its direct agency ; and what shall we say of its indirect ? Here we wish not to offend ; but we must be allowed to use that plainness of speech which becomes Christians and freemen. We do fear then, that the indirect influence of government is on the whole adverse to virtue ; and in saying this, we do not speak of other countries, or of different political institutions from our own. We do not mean to say, what all around us would echo, that monarchy corrupts a state, that the air of a court reeks with infection, and taints the higher classes with a licentiousness which descends to their inferiors. We speak of government at home ; and we ask wise men to say, whether it ministers most to vice or virtue. We fear, that here, as elsewhere, political power is of corrupting tendency ; and that generally speaking, public men are not the most effectual teachers of truth, disinterestedness, and incorruptible integrity to the people. An error prevails in relation to political concerns, which necessarily makes civil institutions demoralizing. It is deeply rooted, the growth of ages. We refer to the belief that public men are absolved in a measure from the everlasting and immutable obligations of morality ; that political power is a prize, which justifies arts and compliances that would be scorned in private life ; that management, intrigue, hollow pretensions, and appeals to base passions, deserve slight rebuke when employed to compass political ends. Accordingly the laws of truth, justice, and philanthropy, have seldom been applied to public as to private concerns. Even those individuals, who have come to frown indignantly on the machinations, the office seeking, and the sacrifices to popularity, which disgrace our internal condition, are disposed to acquiesce in a crooked or ungenerous policy towards foreign nations, by which great advantages may accrue to their own country. Now the great truth on which the cause of virtue rests, is, that rectitude is an eternal, unalterable, and universal law, binding at once heaven and earth, the perfection of God's character, and the harmony and happiness of the rational creation ; and in proportion as political institutions unsettle this great

conviction—in proportion as they teach that truth, justice, and philanthropy are local, partial obligations, claiming homage from the weak, but shrinking before the powerful—in proportion as they thus insult the awful and inviolable majesty of the Eternal Law—in the same proportion they undermine the very foundation of a people's virtue.

In regard to the other great interest of the community, its intelligence, government may do much good by a direct influence; that is, by instituting schools or appropriating revenue for the instruction of the poorer classes. Whether it would do wisely in assuming to itself, or in taking from individuals, the provision and care of higher literary institutions, is a question not easily determined. But no one will doubt, that it is a noble function, to assist and develop the intellect in those classes of the community, whose hard condition exposes them to a merely animal existence. Still the agency of government in regard to knowledge is necessarily superficial and narrow. The great sources of intellectual power and progress to a people, are its strong and original thinkers, be they found where they may. Government cannot, and does not, extend the bounds of knowledge; cannot make experiments in the laboratory, explore the laws of animal or vegetable nature, or establish the principles of criticism, morals, and religion. The energy which is to carry forward the intellect of a people, belongs chiefly to private individuals, who devote themselves to lonely thought, who worship truth, who originate the views demanded by their age, who help us to throw off the yoke of established prejudices, who improve old modes of education or invent better. It is true that great men at the head of affairs, may, and often do, contribute much to the growth of a nation's mind. But it too often happens that their station obstructs rather than aids their usefulness. Their connection with a party, and the habit of viewing subjects in reference to personal aggrandizement, too often obscure the noblest intellects, and convert into patterns of narrow views and temporary interests, those, who, in other conditions, would have been the lights of their age, and the propagators of everlasting truth.—From these views of the limited influence of government on the most precious

interests of society, we learn that political power is not the noblest power, and that, in the progress of intelligence, it will cease to be coveted as the chief and most honourable distinction on earth.

If we pass now to the consideration of that interest, over which government is expected chiefly to watch, and on which it is most competent to act with power, we shall not arrive at a result very different from what we have just expressed. We refer to property, or wealth. That the influence of political institutions on this great concern is important, inestimable, we mean not to deny. But as we have already suggested, it is chiefly negative. Government enriches a people by removing obstructions to their powers, by defending them from wrong, and thus giving them opportunity to enrich themselves. Government is not the spring of the wealth of nations, but their own sagacity, industry, enterprise, and force of character. To leave a people to themselves, is generally the best service their rulers can render. Time was, when sovereigns fixed prices and wages, regulated industry and expense, and imagined that a nation would starve and perish, if it were not guided and guarded like an infant. But we have learned, that men are their own best guardians, that property is safest under its owner's care, and that generally speaking, even great enterprises can better be accomplished by the voluntary association of individuals, than by the state. Indeed, we are met at every stage of this discussion by the truth, that political power is a weak engine compared with Individual intelligence, virtue, and effort; and we are the more anxious to enforce this truth, because, through an extravagant estimate of government, men are apt to expect from it what they must do for themselves, and to throw upon it the blame which belongs to their own feebleness and improvidence. The great hope of society, is individual character. Civilisation and political institutions are themselves sources of not a few evils, which nothing but the intellectual and moral energy of the private citizen can avert or relieve. Such, for example, are the monstrous inequalities of property, the sad contrasts of condition, which disfigure a large city; which laws create and cannot remove; which

can only be mitigated and diminished by a principle of moral restraint in the poorer classes, and by a wise beneficence in the rich. The great lesson for men to learn, is, that their happiness is in their own hands; that it is to be wrought out by their own faithfulness to God and conscience; that no outward institutions can supply the place of inward principle, of moral energy, whilst this can go far to supply the place of almost every outward aid.

Our remarks will show that our estimate of political institutions, is more moderate than the prevalent one, and that we regard the power, for which ambition has woven so many plots and shed so much blood, as destined to occupy a more and more narrow space, among the means of usefulness and distinction. There is, however, one branch of government, which we hold in high veneration, which we account an unspeakable blessing, and which, for the world, we would not say a word to disparage; and we are the more disposed to speak of it, because its relative importance seems to us little understood. We refer to the Judiciary, a department worth all others in the state. Whilst politicians expend their zeal on transient interests, which perhaps derive their chief importance from their connection with a party, it is the province of the Judge, to apply those solemn and universal laws of rectitude, on which the security, industry, and prosperity of the individual and the state essentially depend. From his tribunal, as from a sacred oracle, go forth the responses of justice. To us there is nothing in the whole fabric of civil institutions so interesting and imposing, as this impartial and authoritative exposition of the principles of moral legislation. The administration of justice in this country, where the Judge, without a guard, without a soldier, without pomp, decides upon the dearest interests of the citizen, trusting chiefly to the moral sentiment of the community for the execution of his decrees, is the most beautiful and encouraging aspect, under which our government can be viewed. We repeat it, there is nothing in public affairs so venerable as the voice of Justice, speaking through her delegated ministers, reaching and subduing the high as well as the low, setting a defence around the splendid mansion of wealth and the lowly hut

of poverty, repressing wrong, vindicating innocence, humbling the oppressor, and publishing the rights of human nature to every human being. We confess, that we often turn with pain and humiliation from the hall of Congress where we see the legislator forgetting the majesty of his function, forgetting his relation to a vast and growing community, and sacrificing to his party or to himself the public weal; and it comforts us to turn to the court of justice, where the dispenser of the laws, shutting his ear against all solicitations of friendship or interest, dissolving for a time every private tie, forgetting public opinion, and withstanding public feeling, asks only what is RIGHT. To our courts, the resorts and refuge of weakness and innocence, we look with hope and joy. We boast, with a virtuous pride, that no breath of corruption has as yet tainted their pure air. To this department of government, we cannot ascribe too much importance. Over this, we cannot watch too jealously. Every encroachment on its independence we should resent, and repel, as the chief wrong our country can sustain. Wo, wo the impious hand, which would shake this most sacred and precious column of the social edifice.

In the remarks which we have now submitted to our readers, we have treated of great topics, if not worthily, yet, we trust, with a pure purpose. We have aimed to expose the passion for dominion, the desire of ruling mankind. We have laboured to show the superiority of moral power and influence to that sway which has for ages been seized with eager and bloody hands. We have laboured to hold up to unmeasured reprobation, him who would establish an empire of brute force over rational beings. We have laboured to hold forth, as the enemy of his race, the man, who, in any way, would fetter the human mind, and subject other wills to his own. In a word, we have desired to awaken others and ourselves, to a just self-reverence, to the free use and expansion of our highest powers, and especially to that moral force, that energy of holy, virtuous purpose, without which we are slaves amidst the freest institutions. Better gifts than these we cannot supplicate from God; nor can we consecrate our lives to nobler acquisitions.

TREATISES

ON

SELF - CULTURE,

IMMORTALITY,

AND

THE FUTURE LIFE.

BY

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SELF-CULTURE.*

By the invitation of the Committee of Arrangements for the Franklin Lectures, I now appear before you to offer some remarks introductory to this course. My principal inducement for so doing is my deep interest in those of my fellow-citizens, for whom these lectures are principally designed. I understood that they were to be attended chiefly by those who are occupied by manual labour ; and, hearing this, I did not feel myself at liberty to decline the service to which I had been invited. I wished, by compliance, to express my sympathy with this large portion of my race. I wished to express my sense of obligations to those from whose industry and skill I derive almost all the comforts of life. I wished still more to express my joy in the efforts they are making for their own improvement, and my firm faith in their success. These motives will give a particular character and bearing to some of my remarks. I shall speak occasionally as among those who live by the labour of their hands. But I shall not speak as one separated from them. I belong rightfully to the great fraternity of working men. Happily in this community we are all bred and born to work ; and this honourable mark, set on us all, should bind together the various portions of the community.

I have expressed my strong interest in the mass of the people ; and this is founded not on their usefulness to

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the community so much as on what they are in themselves. Their condition is indeed obscure, but their importance is not on this account a whit the less. The multitude of men cannot, from the nature of the case, be distinguished; for the very idea of distinction is, that a man stands out from the multitude. They make little noise, and draw little notice in their narrow spheres of action; but still they have their full proportion of personal worth, and even of greatness. Indeed every man, in every condition, is great. It is only our own diseased sight which makes him little. A man is great as a man, be he where or what he may. The grandeur of his nature turns to insignificance all outward distinctions. His powers of intellect, of conscience, of love, of knowing God, of perceiving the beautiful, of acting on his own mind, on outward nature, and on his fellow-creatures—these are glorious prerogatives. Through the vulgar error of undervaluing what is common, we are apt indeed to pass these by as of little worth. But as in the outward creation, so in the soul, the common is the most precious. Science and art may invent splendid modes of illuminating the apartments of the opulent; but these are all poor and worthless, compared with the common light which the sun sends into all our windows, which he pours freely, impartially over hill and valley, which kindles daily the eastern and western sky; and so the common lights of reason, and conscience, and love, are of more worth and dignity than the rare endowments which give celebrity to a few. Let us not disparage that nature which is common to all men, for no thought can measure its grandeur. It is the image of God, the image even of his infinity, for no limits can be set to its unfolding. He who possesses the divine powers of the soul is a great being, be his place what it may. You may clothe him with rags, may immure him in a dungeon, may chain him to slavish tasks; but he is still great. You may shut him out of your houses; but God opens to him heavenly mansions. He makes no show indeed in the streets of a splendid city; but a clear thought, a pure affection, a

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resolute act of a virtuous will, have a dignity of quite another kind, and far higher than accumulations of brick and granite, and plaster and stucco, however cunningly put together, or though stretching far beyond our sight. Nor is this all. If we pass over this grandeur of our common nature, and turn our thoughts to that comparative greatness, which draws chief attention, and which consists in the decided superiority of the individual to the general standard of power and character, we shall find this as free and frequent a growth among the obscure and unnoticed as in more conspicuous walks of life. The truly great are to be found everywhere; nor is it easy to say in what condition they spring up most plentifully. Real greatness has nothing to do with a man's sphere. It does not lie in the magnitude of his outward agency, in the extent of the effects which he produces. The greatest men may do comparatively little abroad. Perhaps the greatest in our city at this moment are buried in obscurity. Grandeur of character lies wholly in force of soul, that is, in the force of thought, moral principle, and love; and this may be found in the humblest condition of life. A man brought up to an obscure trade, and hemmed in by the wants of a growing family, may, in his narrow sphere, perceive more clearly, discriminate more keenly, weigh evidence more wisely, seize on the right means more decisively, and have more presence of mind in difficulty, than another who has accumulated vast stores of knowledge by laborious study; and he has more of intellectual greatness. Many a man, who has gone but a few miles from home, understands human nature better, detects motives and weighs character more sagaciously, than another who has travelled over the known world, and made a name by his reports of different countries. It is force of thought which measures intellectual, and so it is force of principle which measures moral greatness, that highest of human endowments, that brightest manifestation of the Divinity. The greatest man is he who chooses the Right with invincible resolution,—who resists the sorest temptations from within and without,

—who bears the heaviest burdens cheerfully,—who is calmest in storms, and most fearless under menace and frowns,—whose reliance on truth, on virtue, on God, is most unfaltering ; and is this a greatness which is apt to make a show, or which is most likely to abound in conspicuous station ? The solemn conflicts of reason with passion ; the victories of moral and religious principle over urgent and almost irresistible solicitations to self-indulgence ; the hardest sacrifices of duty, those of deep-seated affection and of the heart's fondest hopes ; the consolations, hopes, joys, and peace, of disappointed, persecuted, scorned, deserted virtue,—these are of course unseen ; so that the true greatness of human life is almost wholly out of sight. Perhaps in our presence the most heroic deed on earth is done in some silent spirit, the loftiest purpose cherished, the most generous sacrifice made, and we do not suspect it. I believe this greatness to be most common among the multitude whose names are never heard. Among common people will be found more of hardship borne manfully, more of unvarnished truth, more of religious trust, more of that generosity which gives what the giver needs himself, and more of a wise estimate of life and death, than among the more prosperous.—And even in regard to influence over other beings, which is thought the peculiar prerogative of distinguished station, I believe, that the difference between the conspicuous and the obscure does not amount to much. Influence is to be measured, not by the extent of surface it covers, but by its *kind*. A man may spread his mind, his feelings and opinions, through a great extent ; but if his mind be a low one, he manifests no greatness. A wretched artist may fill a city with daubs, and by a false showy style achieve a reputation ; but the man of genius, who leaves behind him one grand picture, in which immortal beauty is embodied, and which is silently to spread a true taste in his art, exerts an incomparably higher influence. Now the noblest influence on earth is that exerted on character ; and he who puts forth this, does a great work, no matter how narrow or obscure his sphere. The father and

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mother of an unnoticed family, who, in their seclusion, awaken the mind of one child to the idea and love of perfect goodness, who awaken in him a strength of will to repel all temptation, and who send him out prepared to profit by the conflicts of life, surpass in influence a Napoleon breaking the world to his sway. And not only is their work higher in kind; who knows, but that they are doing a greater work even as to extent or surface than the conqueror? Who knows, but that the being, whom they inspire with holy and disinterested principles, may communicate himself to others; and that by spreading agency, of which they were the silent origin, improvements may spread through a nation, through the world? In these remarks you will see why I feel and express a deep interest in the obscure, in the mass of men. The distinctions of society vanish before the light of these truths. I attach myself to the multitude, not because they are voters and have political power; but because they are men, and have within their reach the most glorious prizes of humanity.

In this country the mass of the people are distinguished by possessing means of improvement, of self-culture, possessed nowhere else. To incite them to the use of these, is to render them the best service they can receive. Accordingly I have chosen for the subject of this lecture, Self-culture, or the care which every man owes to himself, to the unfolding and perfecting of his nature. I consider this topic as particularly appropriate to the introduction of a course of lectures, in consequence of a common disposition to regard these and other like means of instruction, as able of themselves to carry forward the hearer. Lectures have their use. They stir up many, who, but for such outward appeals, might have slumbered to the end of life. But let it be remembered, that little is to be gained simply by coming to this place once a-week, and giving up the mind for an hour to be wrought upon by a teacher. Unless we are roused to act upon ourselves, unless we engage in the work of self-improvement, unless we purpose strenuously to form and elevate our own minds, unless

what we hear is made a part of ourselves by conscientious reflection, very little permanent good is received.

Self-culture, I am aware, is a topic too extensive for a single discourse, and I shall be able to present but a few views which seem to me most important. My aim will be, to give first the Idea of self-culture, next its Means, and then to consider some objections to the leading views which I am now to lay before you.

Before entering on the discussion, let me offer one remark. Self-culture is something possible. It is not a dream. It has foundations in our nature. Without this conviction, the speaker will but declaim, and the hearer listen without profit. There are two powers of the human soul which make self-culture possible, the self-searching and the self-forming power. We have first the faculty of turning the mind on itself; of recalling its past, and watching its present operations; of learning its various capacities and susceptibilities, what it can do and bear, what it can enjoy and suffer; and of thus learning in general what our nature is, and what it was made for. It is worthy of observation, that we are able to discern not only what we already are, but what we may become, to see in ourselves germs and promises of a growth to which no bounds can be set, to dart beyond what we have actually gained to the idea of Perfection as the end of our being. It is by this self-comprehending power that we are distinguished from the brutes, which give no signs of looking into themselves. Without this there would be no self-culture, for we should not know the work to be done; and one reason why self-culture is so little proposed is, that so few penetrate into their own nature. To most men, their own spirits are shadowy, unreal, compared with what is outward. When they happen to cast a glance inward, they see there only a dark, vague chaos. They distinguish perhaps some violent passion, which has driven them to injurious excess; but their highest powers hardly attract a thought; and thus multitudes live and die as truly strangers to themselves, as to countries of

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which they have heard the name, but which human foot has never trodden.

But self-culture is possible, not only because we can enter into and search ourselves. We have a still nobler power, that of acting on, determining and forming ourselves. This is a fearful as well as glorious endowment, for it is the ground of human responsibility. We have the power not only of tracing our powers, but of guiding and impelling them ; not only of watching our passions, but of controlling them ; not only of seeing our faculties grow, but of applying to them means and influences to aid their growth. We can stay or change the current of thought. We can concentrate the intellect on objects which we wish to comprehend. We can fix our eyes on perfection, and make almost every thing speed us towards it. This is indeed a noble prerogative of our nature. Possessing this, it matters little what or where we are now ; for we can conquer a better lot, and even be happier for starting from the lowest point. Of all the discoveries which men need to make, the most important at the present moment, is that of the self-forming power treasured up in themselves. They little suspect its extent, as little as the savage apprehends the energy which the mind is created to exert on the material world. It transcends in importance all our power over outward nature. There is more of divinity in it, than in the force which impels the outward universe ; and yet how little we comprehend it ! How it slumbers in most men unsuspected, unused ! This makes self-culture possible, and binds it on us as a solemn duty.

I. I am first to unfold the idea of self-culture ; and this, in its most general form, may easily be seized. To cultivate anything, be it a plant, an animal, a mind, is to make grow. Growth, expansion is the end. Nothing admits culture, but that which has a principle of life, capable of being expanded. He, therefore, who does what he can to unfold all his powers and capacities, especially his nobler ones, so as to become a well proportioned, vigorous, excellent, happy being, practises self-culture.

This culture of course has various branches corresponding to the different capacities of human nature; but though various, they are intimately united and make progress together. The soul, which our philosophy divides into various capacities, is still one essence, one life; and it exerts at the same moment, and blends in the same act its various energies of thought, feeling, and volition. Accordingly in a wise self-culture all the principles of our nature grow at once by joint harmonious action, just as all parts of the plant are unfolded together. When therefore you hear of different branches of self-improvement, you will not think of them as distinct processes going on independently of each other, and requiring each its own separate means. Still a distinct consideration of these is needed to a full comprehension of the subject, and these I shall proceed to unfold.

First, self-culture is Moral, a branch of singular importance. When a man looks into himself, he discovers two distinct orders or kinds of principles, which it behoves him especially to comprehend. He discovers desires, appetites, passions, which terminate in himself, which crave and seek his own interest, gratification, distinction; and he discovers another principle, an antagonist to these, which is Impartial, Disinterested, Universal, enjoining on him a regard to the rights and happiness of other beings, and laying on him obligations which *must* be discharged, cost what they may, or however they may clash with his particular pleasure or gain. No man, however narrowed to his own interest, however hardened by selfishness, can deny, that there springs up within him a great idea in opposition to interest, the idea of Duty, that an inward voice calls him more or less distinctly to revere and exercise Impartial Justice, and Universal Good-will. This disinterested principle in human nature we call sometimes reason, sometimes conscience, sometimes the moral sense or faculty. But, be its name what it may, it is a real principle in each of us, and it is the supreme power within us, to be cultivated above all others; for on its culture the right developement of all others depends. The passions indeed

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may be stronger than the conscience, may lift up a louder voice; but their clamour differs wholly from the tone of command in which the conscience speaks. They are not clothed with its authority, its binding power. In their very triumphs they are rebuked by the moral principle, and often cower before its still deep menacing voice. No part of self-knowledge is more important than to discern clearly these two great principles, the self-seeking and the disinterested; and the most important part of self-culture is to depress the former, and to exalt the latter, or to enthrone the sense of duty within us. There are no limits to the growth of this moral force in man, if he will cherish it faithfully. There have been men, whom no power in the universe could turn from the Right, to whom death in its most dreadful forms has been less dreaded, than transgression of the inward law of universal justice and love.

In the next place, self-culture is Religious. When we look into ourselves we discover powers, which link us with this outward, visible, finite, ever-changing world. We have sight and other senses to discern, and limbs and various faculties to secure and appropriate the material creation. And we have too a power, which cannot stop at what we see and handle, at what exists within the bounds of space and time, which seeks for the Infinite, Uncreated Cause, which cannot rest till it ascend to the Eternal, All-comprehending Mind. This we call the religious principle, and its grandeur cannot be exaggerated by human language; for it marks out a being destined for higher communion than with the visible universe. To develope this, is eminently to educate ourselves. The true idea of God, unfolded clearly and livingly within us, and moving us to adore and obey him, and to aspire after likeness to him, is the noblest growth in human, and, I may add, in celestial natures. The religious principle, and the moral, are intimately connected, and grow together. The former is indeed the perfection and highest manifestation of the latter. They are both disinterested. It is the essence of true religion to recognise and adore in God the attributes of

Impartial Justice and Universal Love, and to hear him commanding us in the conscience to become what we adore.

Again. Self-culture is Intellectual. We cannot look into ourselves without discovering the intellectual principle, the power which thinks, reasons, and judges, the power of seeking and acquiring truth. This indeed we are in no danger of overlooking. The intellect being the great instrument by which men compass their wishes, it draws more attention than any of our other powers. When we speak to men of improving themselves, the first thought which occurs to them is, that they must cultivate their understanding, and get knowledge and skill. By education, men mean almost exclusively intellectual training. For this, schools and colleges are instituted, and to this the moral and religious discipline of the young is sacrificed. Now I reverence as much as any man, the intellect; but let us never exalt it above the moral principle. With this it is most intimately connected. In this its culture is founded, and to exalt this is its highest aim. Whoever desires that his intellect may grow up to soundness, to healthy vigour, must begin with moral discipline. Reading and study are not enough to perfect the power of thought. One thing above all is needful, and that is, the Disinterestedness which is the very soul of virtue. To gain truth, which is the great object of the understanding, I must seek it disinterestedly. Here is the first and grand condition of intellectual progress. I must choose to receive the truth, no matter how it bears on myself. I must follow it, no matter where it leads, what interests it opposes, to what persecution or loss it lays me open, from what party it severs me, or to what party it allies. Without this fairness of mind, which is only another phrase for disinterested love of truth, great native powers of understanding are perverted and led astray; genius runs wild; "the light within us becomes darkness." The subtlest reasoners for want of this, cheat themselves as well as others, and become entangled in the web of their own sophistry. It is a fact well-known in the history

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of science and philosophy, that men, gifted by nature with singular intelligence, have broached the grossest errors, and even sought to undermine the grand primitive truths on which human virtue, dignity, and hope depend. And on the other hand, I have known instances of men of naturally moderate powers of mind, who, by a disinterested love of truth and their fellow-creatures, have gradually risen to no small force and enlargement of thought. Some of the most useful teachers in the pulpit and in schools, have owed their power of enlightening others, not so much to any natural superiority, as to the simplicity, impartiality, and disinterestedness of their minds, to their readiness to live and die for the truth. A man, who rises above himself, looks from an eminence on nature and providence, on society and life. Thought expands as by a natural elasticity, when the pressure of selfishness is removed. The moral and religious principles of the soul, generously cultivated, fertilize the intellect. Duty, faithfully performed, opens the mind to Truth, both being of one family, alike immutable, universal, and everlasting.

I have enlarged on this subject, because the connection between moral and intellectual culture is often overlooked, and because the former is often sacrificed to the latter. The exaltation of talent, as it is called, above virtue and religion, is the curse of the age. Education is now chiefly a stimulus to learning, and thus men acquire power without the principles which alone make it a good. Talent is worshipped; but if divorced from rectitude, it will prove more of a demon than a God.

Intellectual culture consists, not chiefly, as many are apt to think, in accumulating information, though this is important, but in building up a force of thought which may be turned at will on any subjects, on which we are called to pass judgment. This force is manifested in the concentration of the attention, in accurate, penetrating observation, in reducing complex subjects to their elements, in diving beneath the effect to the cause, in detecting the more subtle differences and resemblances of things, in reading the future in the present, and espe-

cially in rising from particular facts to general laws or universal truths. This last exertion of the intellect, its rising to broad views and great principles, constitutes what is called the philosophical mind, and is especially worthy of culture. What it means, your own observation must have taught you. You must have taken note of two classes of men, the one always employed on details, on particular facts, and the other using these facts as foundations of higher, wider truths. The latter are philosophers. For example, men had for ages seen pieces of wood, stones, metals falling to the ground. Newton seized on these particular facts, and rose to the idea, that all matter tends, or is attracted, towards all matter, and then defined the law according to which this attraction or force acts at different distances ; thus giving us a grand principle, which, we have reason to think, extends to, and controls the whole outward creation. One man reads a history, and can tell you all its events, and there stops. Another combines these events, brings them under one view, and learns the great causes which are at work on this or another nation, and what are its great tendencies, whether to freedom or despotism, to one or another form of civilization. So, one man talks continually about the particular actions of this or another neighbour ; whilst another looks beyond the acts to the inward principle from which they spring, and gathers from them larger views of human nature. In a word, one man sees all things apart and in fragments, whilst another strives to discover the harmony, connection, unity of all. One of the great evils of society is, that men, occupied perpetually with petty details, want general truths, want broad and fixed principles. Hence many, not wicked, are unstable, habitually inconsistent, as if they were overgrown children rather than men. To build up that strength of mind, which apprehends and cleaves to great universal truths, is the highest intellectual self-culture ; and here I wish you to observe how entirely this culture agrees with that of the moral and the religious principles of our nature, of which I have previously spoken. In each of

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these, the improvement of the soul consists in raising it above what is narrow, particular, individual, selfish, to the universal and unconfined. To improve a man, is to liberalize, enlarge him in thought, feeling and purpose. Narrowness of intellect and heart, this is the degradation from which all culture aims to rescue the human being.

Again. Self-culture is Social, or one of its great offices is to unfold and purify the affections which spring up instinctively in the human breast, which bind together husband and wife, parent and child, brother and sister ; which bind a man to friends and neighbours, to his country, and to the suffering who fall under his eye, wherever they belong. The culture of these is an important part of our work, and it consists in converting them from instincts into principles, from natural into spiritual attachments, in giving them a rational, moral, and holy character. For example, our affection for our children is at first instinctive ; and if it continue such, it rises little above the brute's attachment to its young. But when a parent infuses into his natural love for his offspring moral and religious principle, when he comes to regard his child as an intelligent, spiritual, immortal being, and honours him as such, and desires first of all to make him disinterested, noble, a worthy child of God and a friend of his race, then the instinct rises into a generous and holy sentiment. It resembles God's paternal love for his spiritual family. A like purity and dignity we must aim to give to all our affections.

Again. Self-culture is Practical, or it proposes as one of its chief ends to fit us for action, to make us efficient in whatever we undertake, to train us to firmness of purpose and to fruitfulness of resource in common life, and especially in emergencies, in times of difficulty, danger, and trial. But, passing over this and other topics for which I have no time, I shall confine myself to two branches of self-culture which have been almost wholly overlooked in the education of the people, and which ought not to be so slighted.

In looking at our nature, we discover, among its ad-

mirable endowments, the sense or perception of Beauty. We see the germ of this in every human being, and there is no power which admits greater cultivation ; and why should it not be cherished in all ? It deserves remark, that the provision for this principle is infinite in the universe. There is but a very minute portion of the creation which we can turn into food and clothes, or gratification for the body ; but the whole creation may be used to minister to the sense of beauty. Beauty is an all-pervading presence. It unfolds in the numberless flowers of the spring. It waves in the branches of the trees and the green blades of grass. It haunts the depths of the earth and sea, and gleams out in the hues of the shell and the precious stone. And not only these minute objects, but the ocean, the mountains, the clouds, the heavens, the stars, the rising and setting sun, all overflow with beauty. The universe is its temple ; and those men who are alive to it cannot lift their eyes without feeling themselves encompassed with it on every side. Now this beauty is so precious, the enjoyments it gives are so refined and pure, so congenial with our tenderest and noblest feelings, and so akin to worship, that it is painful to think of the multitude of men as living in the midst of it, and living almost as blind to it, as if, instead of this fair earth and glorious sky, they were tenants of a dungeon. An infinite joy is lost to the world by the want of culture of this spiritual endowment. Suppose that I were to visit a cottage, and to see its walls lined with the choicest pictures of Raphael, and every spare nook filled with statues of the most exquisite workmanship, and that I were to learn, that neither man, woman, nor child ever cast an eye at these miracles of art, how should I feel their privation ; how should I want to open their eyes, and to help them to comprehend and feel the loveliness and grandeur which in vain courted their notice ? But every husbandman is living in sight of the works of a diviner Artist ; and how much would his existence be elevated, could he see the glory which shines forth in their forms, hues, proportions, and moral expression ? I have spoken only

of the beauty of nature ; but how much of this mysterious charm is found in the elegant arts, and especially in literature ? The best books have most beauty. The greatest truths are wronged if not linked with beauty, and they win their way most surely and deeply into the soul when arrayed in this their natural and fit attire. Now no man receives the true culture of a man, in whom the sensibility to the beautiful is not cherished ; and I know of no condition in life from which it should be excluded. Of all luxuries this is the cheapest and most at hand ; and it seems to me to be most important to those conditions, where coarse labour tends to give a grossness to the mind. From the diffusion of the sense of beauty in ancient Greece, and of the taste for music in modern Germany, we learn that the people at large may partake of refined gratifications which have hitherto been thought to be necessarily restricted to a few.

What beauty is, is a question which the most penetrating minds have not satisfactorily answered ; nor, were I able, is this the place for discussing it. But one thing I would say ; the beauty of the outward creation is intimately related to the lovely, grand, interesting attributes of the soul. It is the emblem or expression of these. Matter becomes beautiful to us, when it seems to lose its material aspect, its inertness, finiteness, and grossness, and by the ethereal lightness of its forms and motions, seems to approach spirit ; when it images to us pure and gentle affections ; when it spreads out into a vastness which is a shadow of the Infinite ; or when, in more awful shapes and movements, it speaks of the Omnipotent. Thus outward beauty is akin to something deeper and unseen, is the reflection of spiritual attributes ; and of consequence, the way to see and feel it more and more keenly, is to cultivate those moral, religious, intellectual, and social principles of which I have already spoken, and which are the glory of the spiritual nature ; and I name this, that you may see, what I am anxious to show, the harmony which subsists among all branches of human culture, or how each forwards and is aided by all.

There is another power, which each man should cultivate according to his ability, but which is very much neglected in the mass of the people, and that is the power of Utterance. A man was not made to shut up his mind in itself; but to give it voice, and to exchange it for other minds. Speech is one of our grand distinctions from the brute. Our power over others lies not so much in the amount of thought within us, as in the power of bringing it out. A man of more than ordinary intellectual vigour, may, for want of expression, be a cipher, without significance, in society. And not only does a man influence others, but he greatly aids his own intellect, by giving distinct and forcible utterance to his thoughts. We understand ourselves better, our conceptions grow clearer, by the very effort to make them clear to another. Our social rank too, depends a good deal on our power of utterance. The principal distinction between what are called gentlemen and the vulgar lies in this, that the latter are awkward in manners, and are especially wanting in propriety, clearness, grace, and force of utterance. A man who cannot open his lips without breaking a rule of grammar, without showing in his dialect or brogue or uncouth tones his want of cultivation, or without darkening his meaning by a confused, unskilful mode of communication, cannot take the place to which perhaps his native good sense entitles him. To have intercourse with respectable people, we must speak their language. On this account, I am glad that grammar and a correct pronunciation are taught in the common schools of this city. These are not trifles; nor are they superfluous to any class of people. They give a man access to social advantages, on which his improvement very much depends. The power of utterance should be included by all in their plans of self-culture.

I have now given a few views of the culture, the improvement, which every man should propose to himself. I have all along gone on the principle, that a man has within him capacities of growth, which deserve and will reward intense, unrelaxing toil. I do not look on a hu-

man being as a machine, made to be kept in action by a foreign force, to accomplish an unvarying succession of motions, to do a fixed amount of work, and then to fall to pieces at death, but as a being of free spiritual powers; and I place little value on any culture, but that which aims to bring out these, and to give them perpetual impulse and expansion. I am aware, that this view is far from being universal. The common notion has been, that the mass of the people need no other culture than is necessary to fit them for their various trades; and though this error is passing away, it is far from being exploded. But the ground of a man's culture lies in his nature, not in his calling. His powers are to be unfolded on account of their inherent dignity, not their outward direction. He is to be educated, because he is a man, not because he is to make shoes, nails, or pins. A trade is plainly not the great end of his being, for his mind cannot be shut up in it; his force of thought cannot be exhausted on it. He has faculties to which it gives no action, and deep wants it cannot answer. Poems, and systems of theology and philosophy, which have made some noise in the world, have been wrought at the work-bench, and amidst the toils of the field. How often, when the arms are mechanically plying a trade, does the mind, lost in reverie or day-dreams, escape to the ends of the earth! How often does the pious heart of woman mingle the greatest of all thoughts, that of God, with household drudgery! Undoubtedly a man is to perfect himself in his trade, for by it he is to earn his bread and to serve the community. But bread or subsistence is not his highest good; for if it were, his lot would be harder than that of the inferior animals, for whom nature spreads a table and weaves a wardrobe, without a care of their own. Nor was he made chiefly to minister to the wants of the community. A rational, moral being cannot without infinite wrong be converted into a mere instrument of others' gratification. He is necessarily an end, not a means. A mind, in which are sown the seeds of wisdom, disinterestedness, firmness of purpose, and piety, is worth more than

all the outward material interests of a world. It exists for itself, for its own perfection, and must not be enslaved to its own or others' animal wants. You tell me, that a liberal culture is needed for men who are to fill high stations, but not for such as are doomed to vulgar labour. I answer, that Man is a greater name than President or King. Truth and goodness are equally precious, in whatever sphere they are found. Besides, men of all conditions sustain equally the relations, which give birth to the highest virtues, and demand the highest powers. The labourer is not a mere labourer. He has close, tender, responsible connections with God and his fellow-creatures. He is a son, husband, father, friend, and Christian. He belongs to a home, a country, a church, a race; and is such a man to be cultivated only for a trade? Was he not sent into the world for a great work? To educate a child perfectly, requires profounder thought, greater wisdom, than to govern a state; and for this plain reason, that the interests and wants of the latter are more superficial, coarser, and more obvious, than the spiritual capacities, the growth of thought and feeling, and the subtle laws of the mind, which must all be studied and comprehended, before the work of education can be thoroughly performed; and yet to all conditions this greatest work on earth is equally committed by God. What plainer proof do we need that a higher culture, than has yet been dreamed of, is needed by our whole race?

II. I now proceed to inquire into the Means by which the self-culture just described, may be promoted; and here I know not where to begin. The subject is so extensive, as well as important, that I feel myself unable to do any justice to it, especially in the limits to which I am confined. I beg you to consider me as presenting but hints, and such as have offered themselves with very little research to my own mind.

And first, the great means of self-culture, that which includes all the rest, is to fasten on this culture as our Great End, to determine deliberately and solemnly, that we will make the most and the best of the powers which

God has given us. Without this resolute purpose, the best means are worth little, and with it the poorest become mighty. You may see thousands, with every opportunity of improvement which wealth can gather, with teachers, libraries, and apparatus, bringing nothing to pass, and others, with few helps, doing wonders; and simply because the latter are in earnest, and the former not. A man in earnest finds means, or, if he cannot find, creates them. A vigorous purpose makes much out of little, breathes power into weak instruments, disarms difficulties, and even turns them into assistances. Every condition has means of progress, if we have spirit enough to use them. Some volumes have recently been published, giving examples or histories of "knowledge acquired under difficulties;" and it is most animating to see in these what a resolute man can do for himself. A great idea, like this of Self-culture, if seized on clearly and vigorously, burns like a living coal in the soul. He who deliberately adopts a great end, has, by this act, half accomplished it, has scaled the chief barrier to success.

One thing is essential to the strong purpose of self-culture now insisted on, namely, faith in the practicableness of this culture. A great object, to awaken resolute choice, must be seen to be within our reach. The truth, that progress is the very end of our being, must not be received as a tradition, but comprehended and felt as a reality. Our minds are apt to pine and starve, by being imprisoned within what we have already attained. A true faith, looking up to something better, catching glimpses of a distant perfection, prophesying to ourselves improvements proportioned to our conscientious labours, gives energy of purpose, gives wings to the soul; and this faith will continually grow, by acquainting ourselves with our own nature, and with the promises of Divine help and immortal life which abound in Revelation.

Some are discouraged from proposing to themselves improvement, by the false notion, that the study of books, which their situation denies them, is the all-important, and only sufficient means. Let such con-

sider, that the grand volumes, of which all our books are transcripts,—I mean nature, revelation, the human soul, and human life,—are freely unfolded to every eye. The great sources of wisdom are experience and observation ; and these are denied to none. To open and fix our eyes upon what passes without and within us, is the most fruitful study. Books are chiefly useful, as they help us to interpret what we see and experience. When they absorb men, as they sometimes do, and turn them from observation of nature and life, they generate a learned folly, for which the plain sense of the labourer could not be exchanged but at great loss. It deserves attention, that the greatest men have been formed without the studies, which at present are thought by many most needful to improvement. Homer, Plato, Demosthenes, never heard the name of chemistry, and knew less of the solar system than a boy in our common schools. Not that these sciences are unimportant ; but the lesson is, that human improvement never wants the means, where the purpose of it is deep and earnest in the soul.

The purpose of self-culture, this is the life and strength of all the methods we use for our own elevation. I reiterate this principle on account of its great importance ; and I would add a remark to prevent its misapprehension. When I speak of the purpose of self-culture, I mean that it should be sincere. In other words, we must make self-culture really and truly our end, or choose it for its own sake, and not merely as a means or instrument of something else. And here I touch a common and very pernicious error. Not a few persons desire to improve themselves only to get property and to rise in the world ; but such do not properly choose improvement, but something outward and foreign to themselves ; and so low an impulse can produce only a stunted, partial, uncertain growth. A man, as I have said, is to cultivate himself because he is a man. He is to start with the conviction, that there is something greater within him than in the whole material creation, than in all the worlds which press on the eye and ear ; and that inward improvements have a worth and dig-

nity in themselves, quite distinct from the power they give over outward things. Undoubtedly a man is to labour to better his condition, but first to better himself. If he knows no higher use of his mind than to invent and drudge for his body, his case is desperate as far as culture is concerned.

In these remarks, I do not mean to recommend to the labourer indifference to his outward lot. I hold it important, that every man in every class should possess the means of comfort, of health, of neatness in food and apparel, and of occasional retirement and leisure. These are good in themselves, to be sought for their own sakes; and still more, they are important means of the self-culture for which I am pleading. A clean, comfortable dwelling, with wholesome meals, is no small aid to intellectual and moral progress. A man living in a damp cellar or a garret open to rain and snow, breathing the foul air of a filthy room, and striving without success to appease hunger on scanty or unsavoury food, is in danger of abandoning himself to a desperate, selfish recklessness. Improve then your lot. Multiply comforts, and still more get wealth if you can by honourable means, and if it do not cost too much. A true cultivation of the mind is fitted to forward you in your worldly concerns, and you ought to use it for this end. Only, beware lest this end master you; lest your motives sink as your condition improves; lest you fall victims to the miserable passion of vying with those around you in show, luxury, and expense. Cherish a true respect for yourselves. Feel that your nature is worth more than every thing which is foreign to you. He who has not caught a glimpse of his own rational and spiritual being, of something within himself superior to the world and allied to the divinity, wants the true spring of that purpose of self-culture, on which I have insisted as the first of all the means of improvement.

I proceed to another important means of self-culture, and this is the control of the animal appetites. To raise the moral and intellectual nature, we must put down the animal. Sensuality is the abyss in which very many

souls are plunged and lost. Among the most prosperous classes, what a vast amount of intellectual life is drowned in luxurious excesses. It is one great curse of wealth, that it is used to pamper the senses; and among the poorer classes, though luxury is wanting, yet a gross feeding often prevails, under which the spirit is whelmed. It is a sad sight to walk through our streets, and to see how many countenances bear marks of a lethargy and a brutal coarseness, induced by unrestrained indulgence. Whoever would cultivate the soul, must restrain the appetites. I am not an advocate for the doctrine, that animal food was not meant for man; but that this is used among us to excess, that as a people we should gain much in cheerfulness, activity, and buoyancy of mind, by less gross and stimulating food, I am strongly inclined to believe. Above all, let me urge on those, who would bring out and elevate their higher nature, to abstain from the use of spirituous liquors. This bad habit is distinguished from all others by the ravages it makes on the reason, the intellect; and this effect is produced to a mournful extent, even when drunkenness is escaped. Not a few men, called temperate, and who have thought themselves such, have learned, on abstaining from the use of ardent spirits, that for years their minds had been clouded, impaired by moderate drinking, without their suspecting the injury. Multitudes in this city are bereft of half their intellectual energy, by a degree of indulgence which passes for innocent. Of all the foes of the working class, this is the deadliest. Nothing has done more to keep down this class, to destroy their self-respect, to rob them of their just influence in the community, to render profitless the means of improvement within their reach, than the use of ardent spirits as a drink. They are called on to withstand this practice, as they regard their honour, and would take their just place in society. They are under solemn obligations to give their sanction to every effort for its suppression. They ought to regard as their worst enemies (though unintentionally such), as the enemies of their rights, dignity and influence, the men

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who desire to flood city and country with distilled poison. I lately visited a flourishing village, and on expressing to one of the respected inhabitants the pleasure I felt in witnessing so many signs of progress, he replied, that one of the causes of the prosperity I witnessed, was the disuse of ardent spirits by the people. And this reformation, we may be assured, wrought something higher than outward prosperity. In almost every family so improved, we cannot doubt that the capacities of the parent for intellectual and moral improvement were enlarged, and the means of education made more effectual to the child. I call on working men to take hold of the cause of temperance as peculiarly *their* cause. These remarks are the more needed, in consequence of the efforts made far and wide, to annul at the present moment a recent law for the suppression of the sale of ardent spirits in such quantities as favour intemperance. I know, that there are intelligent and good men, who believe, that, in enacting this law, government transcended its limits, left its true path, and established a precedent for legislative interference with all our pursuits and pleasures. No one here looks more jealously on government than myself. But I maintain that this is a case which stands by itself, which can be confounded with no other, and on which government from its very nature and end is peculiarly bound to act. Let it never be forgotten, that the great end of government, its highest function, is, not to make roads, grant charters, originate improvements, but to prevent or repress Crimes against individual rights and social order. For this end it ordains a penal code, erects prisons, and inflicts fearful punishments. Now if it be true, that a vast proportion of the crimes, which government is instituted to prevent and repress, have their origin in the use of ardent spirits; if our poor-houses, work-houses, jails, and penitentiaries are tenanted in a great degree by those whose first and chief impulse to crime came from the distillery and dram-shop; if murder and theft, the most fearful outrages on property and life, are most frequently the issues and consummation of intemperance,

is not government bound to restrain by legislation the vending of the stimulus to these terrible social wrongs? Is government never to act as a parent, never to remove the causes or occasions of wrong-doing? Has it but one instrument for repressing crime, namely, public infamous punishment, an evil only inferior to crime? Is government a usurper, does it wander beyond its sphere, by imposing restraints on an article, which does no imaginable good, which can plead no benefit conferred on body or mind, which unfits the citizen for the discharge of his duty to his country, and which, above all, stirs up men to the perpetration of most of the crimes, from which it is the highest and most solemn office of government to protect society?

I come now to another important measure of self-culture, and this is, intercourse with superior minds. I have insisted on our own activity as essential to our progress; but we were not made to live or advance alone. Society is as needful to us as air or food. A child doomed to utter loneliness, growing up without sight or sound of human beings, would not put forth equal power with many brutes; and a man, never brought into contact with minds superior to his own, will probably run one and the same dull round of thought and action to the end of life.

It is chiefly through books that we enjoy intercourse with superior minds, and these invaluable means of communication are in the reach of all. In the best books, great men talk to us, give us their most precious thoughts, and pour their souls into ours. God be thanked for books. They are the voices of the distant and the dead, and make us heirs of the spiritual life of past ages. Books are the true levellers. They give to all, who will faithfully use them, the society, the spiritual presence of the best and greatest of our race. No matter how poor I am. No matter though the prosperous of my own time will not enter my obscure dwelling. If the Sacred Writers will enter and take up their abode under my roof, if Milton will cross my threshold to sing to me of Paradise, and Shakspeare to open to me the

worlds of imagination and the workings of the human heart, and Franklin to enrich me with his practical wisdom, I shall not pine for want of intellectual companionship, and I may become a cultivated man though excluded from what is called the best society in the place where I live.

To make this means of culture effectual, a man must select good books, such as have been written by right-minded and strong-minded men, real thinkers, who instead of diluting by repetition what others say, have something to say for themselves, and write to give relief to full earnest souls; and these works must not be skimmed over for amusement, but read with fixed attention and a reverential love of truth. In selecting books, we may be aided much by those who have studied more than ourselves. But, after all, it is best to be determined in this particular a good deal by our own tastes. The best books for a man are not always those which the wise recommend, but oftener those which meet the peculiar wants, the natural thirst of his mind, and therefore awaken interest and rivet thought. And here it may be well to observe, not only in regard to books but in other respects, that self-culture must vary with the individual. All means do not equally suit us all. A man must unfold himself freely, and should respect the peculiar gifts or biasses by which nature has distinguished him from others. Self-culture does not demand the sacrifice of individuality. It does not regularly apply an established machinery, for the sake of torturing every man into one rigid shape, called perfection. As the human countenance, with the same features in us all, is diversified without end in the race, and is never the same in any two individuals; so the human soul, with the same grand powers and laws, expands into an infinite variety of forms, and would be wofully stunted by modes of culture requiring all men to learn the same lesson or to bend to the same rules.

I know how hard it is to some men, especially to those who spend much time in manual labour, to fix attention on books. Let them strive to overcome the diffi-

culty, by choosing subjects of deep interest, or by reading in company with those whom they love. Nothing can supply the place of books. They are cheering or soothing companions in solitude, illness, affliction. The wealth of both continents would not compensate for the good they impart. Let every man, if possible, gather some good books under his roof, and obtain access for himself and family to some social library. Almost any luxury should be sacrificed to this.

One of the very interesting features of our times, is the multiplication of books, and their distribution through all conditions of society. At a small expense, a man can now possess himself of the most precious treasures of English literature. Books, once confined to a few by their costliness, are now accessible to the multitude; and in this way a change of habits is going on in society, highly favourable to the culture of the people. Instead of depending on casual rumour and loose conversation for most of their knowledge and objects of thought; instead of forming their judgments in crowds, and receiving their chief excitement from the voice of neighbours, men are now learning to study and reflect alone, to follow out subjects continuously, to determine for themselves what shall engage their minds, and to call to their aid the knowledge, original views, and reasonings of men of all countries and ages; and the results must be, a deliberateness and independence of judgment, and a thoroughness and extent of information, unknown in former times. The diffusion of these silent teachers, books, through the whole community, is to work greater effects than artillery, machinery, and legislation. Its peaceful agency is to supersede stormy revolutions. The culture, which it is to spread, whilst an unspeakable good to the individual, is also to become the stability of nations.

Another important means of self-culture, is to free ourselves from the power of human opinion and example, except as far as this is sanctioned by our own deliberate judgment. We are all prone to keep the level of those we live with, to repeat their words, and dress our minds

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as well as bodies after their fashion; and hence the spiritless tameness of our characters and lives. Our greatest danger, is not from the grossly wicked around us, but from the worldly, unreflecting multitude, who are borne along as a stream by foreign impulse, and bear us along with them. Even the influence of superior minds may harm us, by bowing us to servile acquiescence and damping our spiritual activity. The great use of intercourse with other minds, is to stir up our own, to whet our appetite for truth, to carry our thoughts beyond their old tracks. We need connections with great thinkers to make us thinkers too. One of the chief arts of self-culture, is to unite the childlike teachableness, which gratefully welcomes light from every human being who can give it, with manly resistance of opinions however current, of influences however generally revered, which do not approve themselves to our deliberate judgment. You ought indeed patiently and conscientiously to strengthen your reason by other men's intelligence, but you must not prostrate it before them. Especially if there springs up within you any view of God's word or universe, any sentiment or aspiration which seems to you of a higher order than what you meet abroad, give reverent heed to it; inquire into it earnestly, solemnly. Do not trust it blindly, for it may be an illusion; but it may be the Divinity moving within you, a new revelation, not supernatural but still most precious, of truth or duty; and if after inquiry it so appear, then let no clamour, or scorn, or desertion turn you from it. Be true to your own highest convictions. Intimations from our own souls of something more perfect than others teach, if faithfully followed, give us a consciousness of spiritual force and progress never experienced by the vulgar of high life or low life, who march, as they are drilled, to the step of their times.

Some, I know, will wonder, that I should think the mass of the people capable of such intimations and glimpses of truth, as I have just supposed. These are commonly thought to be the prerogative of men of ge-

nus, who seem to be born to give law to the minds of the multitude. Undoubtedly nature has her nobility, and sends forth a few to be eminently "lights of the world." But it is also true that a portion of the same divine fire is given to all ; for the many could not receive with a loving reverence the quickening influences of the few, were there not essentially the same spiritual life in both. The minds of the multitude are not masses of passive matter, created to receive impressions unresistingly from abroad. They are not wholly shaped by foreign instruction ; but have a native force, a spring of thought in themselves. Even the child's mind outruns its lessons, and overflows in questionings which bring the wisest to a stand. Even the child starts the great problems, which philosophy has laboured to solve for ages. But on this subject I cannot now enlarge. Let me only say, that the power of original thought is particularly manifested in those who thirst for progress, who are bent on unfolding their whole nature. A man who wakes up to the consciousness of having been created for progress and perfection, looks with new eyes on himself and on the world in which he lives. This great truth stirs the soul from its depths, breaks up old associations of ideas, and establishes new ones, just as a mighty agent of chemistry, brought into contact with natural substances, dissolves the old affinities which had bound their particles together, and arranges them anew. This truth particularly aids us to penetrate the mysteries of human life. By revealing to us the end of our being, it helps us to comprehend more and more the wonderful, the infinite system, to which we belong. A man in the common walks of life, who has faith in perfection, in the unfolding of the human spirit, as the great purpose of God, possesses more the secret of the universe, perceives more the harmonies or mutual adaptations of the world without and the world within him, is a wiser interpreter of Providence, and reads nobler lessons of duty in the events which pass before him, than the profoundest philosopher who wants this grand central truth. Thus illuminations, inward

suggestions, are not confined to a favoured few, but visit all who devote themselves to a generous self-culture.

Another means of self-culture may be found by every man in his Condition or Occupation, be it what it may. Had I time, I might go through all conditions of life, from the most conspicuous to the most obscure, and might show how each furnishes continual aids to improvement. But I will take one example, and that is, of a man living by manual labour. This may be made the means of self-culture. For instance, in almost all labour, a man exchanges his strength for an equivalent in the form of wages, purchase-money, or some other product. In other words, labour is a system of contracts, bargains, imposing mutual obligations. Now the man, who, in working, no matter in what way, strives perpetually to fulfil his obligations thoroughly, to do his whole work faithfully, to be honest not because honesty is the best policy, but for the sake of justice, and that he may render to every man his due, such a labourer is continually building up in himself one of the greatest principles of morality and religion. Every blow on the anvil, on the earth, or whatever material he works upon, contributes something to the perfection of his nature.

Nor is this all. Labour is a school of benevolence as well as justice. A man to support himself must serve others. He must do or produce something for their comfort or gratification. This is one of the beautiful ordinations of Providence, that, to get a living, a man must be useful. Now this usefulness ought to be an end in his labour as truly as to earn his living. He ought to think of the benefit of those he works for, as well as of his own; and in so doing, in desiring amidst his sweat and toils to serve others as well as himself, he is exercising and growing in benevolence, as truly as if he were distributing bounty with a large hand to the poor. Such a motive hallows and dignifies the commonest pursuit. It is strange, that labouring men do not think more of the vast usefulness of their toils, and take

a benevolent pleasure in them on this account. This beautiful city, with its houses, furniture, markets, public walks, and numberless accommodations, has grown up under the hands of artizans and other labourers; and ought they not to take a disinterested joy in their work? One would think, that a carpenter or mason, on passing a house which he had reared, would say to himself, "This work of mine is giving comfort and enjoyment every day and hour to a family, and will continue to be a kindly shelter, a domestic gathering-place, an abode of affection, for a century or more after I sleep in the dust;" and ought not a generous satisfaction to spring up at the thought? It is by thus interweaving goodness with common labours, that we give it strength and make it a habit of the soul.

Again. Labour may be so performed as to be a high impulse to the mind. Be a man's vocation what it may, his rule should be to do its duties perfectly, to do the best he can, and thus to make perpetual progress in his art. In other words, Perfection should be proposed; and this I urge not only for its usefulness to society, nor for the sincere pleasure which a man takes in seeing a work well done. This is an important means of self-culture. In this way the idea of Perfection takes root in the mind, and spreads far beyond the man's trade. He gets a tendency towards completeness in whatever he undertakes, Slack, slovenly performance in any department of life is more apt to offend him. His standard of action rises, and every thing is better done for his thoroughness in his common vocation.

There is one circumstance attending all conditions of life, which may and ought to be turned to the use of self-culture. Every condition, be it what it may, has hardships, hazards, pains. We try to escape them; we pine for a sheltered lot, for a smooth path, for cheering friends, and unbroken success. But Providence ordains storms, disasters, hostilities, sufferings; and the great question, whether we shall live to any purpose or not, whether we shall grow strong in mind and heart, or be weak and pitiable, depends on nothing so much as on

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our use of these adverse circumstances. Outward evils are designed to school our passions, and to rouse our faculties and virtues into intenser action. Sometimes they seem to create new powers. Difficulty is the element, and resistance the true work of a man. Self-culture never goes on so fast, as when embarrassed circumstances, the opposition of men or the elements, unexpected changes of the times, or other forms of suffering, instead of disheartening, throw us on our inward resources, turn us for strength to God, clear up to us the great purpose of life, and inspire calm resolution. No greatness or goodness is worth much, unless tried in these fires. Hardships are not on this account to be sought for. They come fast enough of themselves, and we are in more danger of sinking under, than of needing them. But when God sends them, they are noble means of self-culture, and as such, let us meet and bear them cheerfully. Thus all parts of our condition may be pressed into the service of self-improvement.

I have time to consider but one more means of self-culture. We find it in our Free Government, in our Political relations and duties. It is a great benefit of free institutions, that they do much to awaken and keep in action a nation's mind. We are told that the education of the multitude is necessary to the support of a republic; but it is equally true, that a republic is a powerful means of educating the multitude. It is the people's University. In a free state, solemn responsibilities are imposed on every citizen; great subjects are to be discussed; great interests to be decided. The individual is called to determine measures affecting the well-being of millions and the destinies of posterity. He must consider not only the internal relations of his native land, but its connection with foreign states, and judge of a policy which touches the whole civilized world. He is called by his participation in the national sovereignty, to cherish public spirit, a regard to the general weal. A man who purposes to discharge faithfully these obligations, is carrying on a generous self-culture. The great public questions, which divide opi-

nion around him and provoke earnest discussion, of necessity invigorate his intellect, and accustom him to look beyond himself. He grows up to a robustness, force, enlargement of mind, unknown under despotic rule.

It may be said that I am describing what free institutions ought to do for the character of the individual, not their actual effects ; and the objection, I must own, is too true. Our institutions do not cultivate us, as they might and should ; and the chief cause of the failure is plain. It is the strength of party-spirit ; and so blighting is its influence, so fatal to self-culture, that I feel myself bound to warn every man against it, who has any desire of improvement. I do not tell you it will destroy your country. It wages a worse war against yourselves. Truth, justice, candour, fair dealing, sound judgment, self-control, and kind affections, are its natural and perpetual prey.

I do not say, that you must take no side in politics. The parties which prevail around you differ in character, principles, and spirit, though far less than the exaggeration of passion affirms ; and, as far as conscience allows, a man should support that which he thinks best. In one respect, however, all parties agree. They all foster that pestilent spirit, which I now condemn. In all of them, party-spirit rages. Associate men together for a common cause, be it good or bad, and array against them a body resolutely pledged to an opposite interest, and a new passion, quite distinct from the original sentiment which brought them together, a fierce, fiery zeal, consisting chiefly of aversion to those who differ from them, is roused within them into fearful activity. Human nature seems incapable of a stronger, more unrelenting passion. It is hard enough for an individual, when contending all alone for an interest or an opinion, to keep down his pride, wilfulness, love of victory, anger, and other personal feelings. But let him join a multitude in the same warfare, and, without singular self-control, he receives into his single breast, the vehemence, obstinacy, and vindictiveness of all. The triumph of his party becomes immeasurably dearer to him than

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the principle, true or false, which was the original ground of division. The conflict becomes a struggle, not for principle, but for power, for victory ; and the desperateness, the wickedness of such struggles, is the great burden of history. In truth, it matters little what men divide about, whether it be a foot of land, or precedence in a procession. Let them but begin to fight for it, and self-will, ill-will, the rage for victory, the dread of mortification and defeat, make the trifle as weighty as a matter of life and death. The Greek or Eastern Empire was shaken to its foundation by parties, which differed only about the merits of charioteers at the amphitheatre. Party spirit is singularly hostile to moral independence. A man, in proportion as he drinks into it, sees, hears, judges by the senses and understandings of his party. He surrenders the freedom of a man, the right of using and speaking his own mind, and echoes the applauses or maledictions, with which the leaders or passionate partizans see fit that the country should ring. On all points, parties are to be distrusted ; but on no one so much as on the character of opponents. These, if you may trust what you hear, are always men without principle and truth, devoured by selfishness, and thirsting for their own elevation, though on their country's ruin. When I was young, I was accustomed to hear pronounced with abhorrence, almost with execration, the names of men, who are now hailed by their former foes as the champions of grand principles, and as worthy of the highest public trusts. This lesson of early experience, which later years have corroborated, will never be forgotten.

Of our present political divisions I have of course nothing to say. But among the current topics of party, there are certain accusations and recriminations, grounded on differences of social condition, which seem to me so unfriendly to the improvement of individuals and the community, that I ask the privilege of giving them a moment's notice. On one side we are told, that the rich are disposed to trample on the poor ; and on the other, that the poor look with evil eye and hostile purpose on the

possessions of the rich. These outcries seem to me alike devoid of truth, and alike demoralizing. As for the rich, who constitute but a handful of our population, who possess not one peculiar privilege, and, what is more, who possess comparatively little of the property of the country, it is wonderful that they should be objects of alarm. The vast and ever-growing property of this country, where is it? Locked up in a few hands? hoarded in a few strong boxes? It is diffused like the atmosphere, and almost as variable, changing hands with the seasons, shifting from rich to poor, not by the violence but by the industry and skill of the latter class. The wealth of the rich is as a drop in the ocean; and it is a well-known fact, that those men among us, who are noted for their opulence, exert hardly any political power on the community. That the rich do their whole duty; that they adopt, as they should, the great object of the social state, which is the elevation of the people in intelligence, character, and condition, cannot be pretended; but that they feel for the physical sufferings of their brethren, that they stretch out liberal hands for the succour of the poor, and for the support of useful public institutions, cannot be denied. Among them are admirable specimens of humanity. There is no warrant for holding them up to suspicion as the people's foes.

Nor do I regard as less calumnious the outcry against the working classes, as if they were aiming at the subversion of property. When we think of the general condition and character of this part of our population, when we recollect, that they were born and have lived amidst schools and churches, that they have been brought up to profitable industry, that they enjoy many of the accommodations of life, that most of them hold a measure of property and are hoping for more, that they possess unprecedented means of bettering their lot, that they are bound to comfortable homes by strong domestic affections, that they are able to give their children an education which places within their reach the prizes of the social state, that they are trained to the habits, and familiarized to the advantages of a high civilization;

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when we recollect these things, can we imagine that they are so insanelly blind to their interests, so deaf to the calls of justice and religion, so profligately thoughtless of the peace and safety of their families, as to be prepared to make a wreck of social order, for the sake of dividing among themselves the spoils of the rich, which would not support the community for a month? Undoubtedly there is insecurity in all stages of society, and so there must be until communities shall be regenerated by a higher culture, reaching and quickening all classes of the people; but there is not, I believe, a spot on earth, where property is safer than here, because nowhere else is it so equally and righteously diffused. In aristocracies, where wealth exists in enormous masses, which have been entailed for ages by a partial legislation on a favoured few, and where the multitude, after the sleep of ages, are waking up to intelligence, to self-respect, and to a knowledge of their rights, property is exposed to shocks which are not to be dreaded among ourselves. Here indeed as elsewhere, among the less prosperous members of the community, there are disappointed, desperate men, ripe for tumult and civil strife; but it is also true, that the most striking and honourable distinction of this country, is to be found in the intelligence, character, and condition of the great working class. To me it seems, that the great danger to property here is not from the labourer, but from those who are making haste to be rich. For example, in this commonwealth, no act has been thought by the alarmists or the conservatives so subversive of the rights of property, as a recent law, authorizing a company to construct a free bridge, in the immediate neighbourhood of another, which had been chartered by a former legislature, and which had been erected in the expectation of an exclusive right. And with whom did this alleged assault on property originate? With levellers? with needy labourers? with men bent on the prostration of the rich? No; but with men of business, who were anxious to push a more lucrative trade. Again, what occurrence among us has been so suited to destroy confidence, and to stir up the

people against the monied class, as the late criminal mismanagement of some of our banking institutions? And whence came this? from the rich or the poor? from the agrarian, or the man of business? Who, let me ask, carry on the work of spoliation most extensively in society? Is not more property wrested from its owners by rash or dishonest failures, than by professed highwaymen and thieves? Have not a few unprincipled speculators sometimes inflicted wider wrongs and sufferings, than all the tenants of a state prison? Thus property is in more danger from those who are aspiring after wealth, than from those who live by the sweat of their brow. I do not believe, however, that the institution is in serious danger from either. All the advances of society in industry, useful arts, commerce, knowledge, jurisprudence, fraternal union, and practical Christianity, are so many hedges round honestly acquired wealth, so many barriers against revolutionary violence and rapacity. Let us not torture ourselves with idle alarms, and still more, let us not inflame ourselves against one another by mutual calumnies. Let not class array itself against class, where all have a common interest. One way of provoking men to crime is to suspect them of criminal designs. We do not secure our property against the poor, by accusing them of schemes of universal robbery; nor render the rich better friends of the community, by fixing on them the brand of hostility to the people. Of all parties, those founded on different social conditions, are the most pernicious; and in no country on earth are they so groundless as in our own.

Among the best people, especially among the more religious, there are some, who, through disgust with the violence and frauds of parties, withdraw themselves from all political action. Such, I conceive, do wrong. God has placed them in the relations, and imposed on them the duties of citizens; and they are no more authorized to shrink from these duties than from those of sons, husbands, or fathers. They owe a great debt to their country, and must discharge it by giving support to what

they deem the best men and the best measures. Nor let them say, that they can do nothing. Every good man, if faithful to his convictions, benefits his country. All parties are kept in check by the spirit of the better portion of people, whom they contain. Leaders are always compelled to ask what their party will bear, and to modify their measures, so as not to shock the men of principle within their ranks. A good man, not tamely subservient to the body with which he acts, but judging it impartially, criticising it freely, bearing testimony against its evils, and withholding his support from wrong, does good to those around him, and is cultivating generously his own mind.

I respectfully counsel those, whom I address, to take part in the politics of their country. These are the true discipline of a people, and do much for their education. I counsel you to labour for a clear understanding of the subjects which agitate the community, to make them your study, instead of wasting your leisure in vague, passionate talk about them. The time thrown away by the mass of the people on the rumours of the day, might, if better spent, give them a good acquaintance with the constitution, laws, history, and interests of their country, and thus establish them in those great principles by which particular measures are to be determined. In proportion as the people thus improve themselves, they will cease to be the tools of designing politicians. Their intelligence, not their passions and jealousies, will be addressed by those who seek their votes. They will exert, not a nominal, but a real influence on the government and the destinies of the country, and at the same time will forward their own growth in truth and virtue.

I ought not to quit this subject of politics, considered as a means of self-culture, without speaking of newspapers; because these form the chief reading of the bulk of the people. They are the literature of multitudes. Unhappily their importance is not understood; their bearing on the intellectual and moral cultivation of the community, little thought of. A newspaper ought to

be conducted by one of our most gifted men, and its income should be such as to enable him to secure the contributions of men as gifted as himself. But we must take newspapers as they are; and a man, anxious for self-culture, may turn them to account, if he will select the best within his reach. He should exclude from his house such as are venomous or scurrilous, as he would a pestilence. He should be swayed in his choice not merely by the ability with which a paper is conducted, but still more by its spirit, by its justice, fairness, and steady adherence to great principles. Especially, if he would know the truth, let him hear both sides. Let him read the defence as well as the attack. Let him not give his ear to one party exclusively. We condemn ourselves, when we listen to reproaches thrown on an individual, and turn away from his exculpation; and is it just to read continual, unsparing invective against large masses of men, and refuse them the opportunity of justifying themselves?

A new class of daily papers has sprung up in our country, sometimes called cent papers, and designed for circulation among those who cannot afford costlier publications. My interest in the working class induced me some time ago to take one of these, and I was gratified to find it not wanting in useful matter. Two things however give me pain. The advertising columns were devoted very much to patent medicines; and when I considered that a labouring man's whole fortune is his health, I could not but lament, that so much was done to seduce him to the use of articles, more fitted, I fear, to undermine than to restore his constitution. I was also shocked by accounts of trials in the police court. These were written in a style adapted to the most uncultivated minds, and intended to turn into matters of sport the most painful and humiliating events of life. Were the newspapers of the rich to attempt to extract amusement from the vices and miseries of the poor, a cry would be raised against them, and very justly. But is it not something worse, that the poorer classes themselves should seek occasions of laughter and

merriment in the degradation, the crimes, the woes, the punishments of their brethren, of those who are doomed to bear like themselves the heaviest burdens of life, and who have sunk under the temptations of poverty? Better go to the hospital, and laugh over the wounds and writhings of the sick or the ravings of the insane, than amuse ourselves with brutal excesses and infernal passions, which not only expose the criminal to the crushing penalties of human laws, but incur the displeasure of Heaven, and, if not repented of, will be followed by the fearful retribution of the life to come.

One important topic remains. That great means of self-improvement, Christianity, is yet untouched, and its greatness forbids me now to approach it. I will only say, that if you study Christianity in its original records, and not in human creeds; if you consider its clear revelations of God, its life-giving promises of pardon and spiritual strength, its correspondence to man's reason, conscience, and best affections, and its adaptation to his wants, sorrows, anxieties, and fears; if you consider the strength of its proofs, the purity of its precepts, the divine greatness of the character of its Author, and the immortality which it opens before us, you will feel yourselves bound to welcome it joyfully, gratefully, as affording aids and incitements to self-culture, which would vainly be sought in all other means.

I have thus presented a few of the means of self-culture. The topics, now discussed, will I hope suggest others to those who have honoured me with their attention, and create an interest which will extend beyond the present hour. I owe it however to truth to make one remark. I wish to raise no unreasonable hopes. I must say then, that the means, now recommended to you, though they will richly reward every man of every age who will faithfully use them, will yet not produce their full and happiest effect, except in cases where early education has prepared the mind for future improvement. They, whose childhood has been neglected, though they may make progress in future life, can hardly repair the loss of their first years; and I say this, that we may all be

excited to save our children from this loss, that we may prepare them, to the extent of our power, for an effectual use of all the means of self-culture, which adult age may bring with it. With these views, I ask you to look with favour on the recent exertions of our legislature and of private citizens, in behalf of our public schools, the chief hope of our country. The legislature has of late appointed a board of education, with a secretary, who is to devote his whole time to the improvement of public schools. An individual more fitted to this responsible office, than the gentleman who now fills it,* cannot, I believe, be found in our community; and if his labours shall be crowned with success, he will earn a title to the gratitude of the good people of this State, unsurpassed by that of any other living citizen. Let me also recall to your minds a munificent individual,† who, by a generous donation, has encouraged the legislature to resolve on the establishment of one or more institutions called Normal Schools, the object of which is, to prepare accomplished teachers of youth; a work, on which the progress of education depends more than on any other measure. The efficient friends of education are the true benefactors of their country, and their names deserve to be handed down to that posterity, for whose highest wants they are generously providing.

There is another mode of advancing education in our whole country, to which I ask your particular attention. You are aware of the vast extent and value of the public lands of the Union. By annual sales of these, large amounts of money are brought into the national treasury, which are applied to the current expenses of the Government. For this application there is no need. In truth, the country has received detriment from the excess of its revenues. Now, I ask, why shall not the public lands be consecrated (in whole or in part, as the case may require) to the education of the people? This measure would secure at once what the country most needs, that is, able, accomplished, quickening teachers

* Horace Mann, Esq.

† Edmund Dwight, Esq.

of the whole rising generation. The present poor remuneration of instructors is a dark omen, and the only real obstacle which the cause of education has to contend with. We need for our schools gifted men and women, worthy, by their intelligence and their moral power, to be intrusted with a nation's youth ; and to gain these we must pay them liberally, as well as afford other proofs of the consideration in which we hold them. In the present state of the country, when so many paths of wealth and promotion are opened, superior men cannot be won to an office so responsible and laborious as that of teaching, without stronger inducements than are now offered, except in some of our large cities. The office of instructor ought to rank and be recompensed as one of the most honourable in society ; and I see not how this is to be done, at least in our day, without appropriating to it the public domain. This is the people's property, and the only part of their property which is likely to be soon devoted to the support of a high order of institutions for public education. This object, interesting to all classes of society, has peculiar claims on those whose means of improvement are restricted by narrow circumstances. The mass of the people should devote themselves to it as one man, should toil for it with one soul. Mechanics, Farmers, Labourers ! let the country echo with your united cry, " The Public Lands for Education." Send to the public councils men who will plead this cause with power. No party triumphs, no trade-unions, no associations, can so contribute to elevate you as the measure now proposed. Nothing but a higher education can raise you in influence and true dignity. The resources of the public domain, wisely applied for successive generations to the culture of society and of the individual, would create a new people, would awaken through this community intellectual and moral energies, such as the records of no country display, and as would command the respect and emulation of the civilised world. In this grand object, the working men of all parties, and in all divisions of the land, should join with an enthusiasm not to be withstood. They should sepa-

rate it from all narrow and local strifes. They should not suffer it to be mixed up with the schemes of politicians. In it, they and their children have an infinite stake. May they be true to themselves, to posterity, to their country, to freedom, to the cause of mankind.

III. I am aware that the whole doctrine of this discourse will meet opposition. There are not a few who will say to me, "What you tell us sounds well ; but it is impracticable. Men, who dream in their closets, spin beautiful theories ; but actual life scatters them, as the wind snaps the cobweb. You would have all men to be cultivated ; but necessity wills that most men shall work ; and which of the two is likely to prevail ? A weak sentimentality may shrink from the truth ; still it is true that most men were made, not for self-culture, but for toil."

I have put the objection into strong language, that we may all look it fairly in the face. For one I deny its validity. Reason as well as sentiment rises up against it. The presumption is certainly very strong, that the All-wise Father, who has given to every human being reason, and conscience, and affection, intended that these should be unfolded ; and it is hard to believe that He, who, by conferring this nature on all men, has made all his children, has destined the great majority to wear out a life of drudgery and unimproving toil, for the benefit of a few. God cannot have made spiritual beings to be dwarfed. In the body we see no organs created to shrivel by disuse ; much less are the powers of the soul given to be locked up in perpetual lethargy.

Perhaps it will be replied, that the purpose of the Creator is to be gathered, not from theory, but from facts ; and that it is a plain fact, that the order and prosperity of society, which God must be supposed to intend, require from the multitude the action of their hands and not the improvement of their minds. I reply, that a social order, demanding the sacrifice of the mind, is very suspicious, that it cannot indeed be sanctioned by the Creator. Were I, on visiting a strange country, to see the vast majority of the people maimed, crippled, and

bereft of sight, and were I told that social order required this mutilation, I should say, Perish this order. Who would not think his understanding as well as best feelings insulted, by hearing this spoken of as the intention of God? Nor ought we to look with less aversion on a social System, which can only be upheld by crippling and blinding the Minds of the people.

But to come nearer to the point. Are labour and self-culture irreconcilable to each other? In the first place, we have seen that a man, in the midst of labour, may and ought to give himself to the most important improvements, that he may cultivate his sense of justice, his benevolence, and the desire of perfection. Toil is the school for these high principles; and we have here a strong presumption, that, in other respects, it does not necessarily blight the soul. Next we have seen, that the most fruitful sources of truth and wisdom are not books, precious as they are, but experience and observation; and these belong to all conditions. It is another important consideration, that almost all labour demands intellectual activity, and is best carried on by those who invigorate their minds; so that the two interests, toil and self-culture, are friends to each other. It is Mind, after all, which does the work of the world, so that the more there is of mind, the more work will be accomplished. A man, in proportion as he is intelligent, makes a given force accomplish a greater task, makes skill take the place of muscles, and with less labour, gives a better product. Make men intelligent, and they become inventive. They find shorter processes. Their knowledge of nature helps them to turn its laws to account, to understand the substances on which they work, and to seize on useful hints, which experience continually furnishes. It is among workmen, that some of the most useful machines have been contrived. Spread education, and, as the history of this country shows, there will be no bounds to useful inventions. You think, that a man without culture will do all the better what you call the drudgery of life. Go then to the Southern plantation. There the slave is brought up to

be a mere drudge. He is robbed of the rights of a man, his whole spiritual nature is starved, that he may work and do nothing but work : and in that slovenly agriculture, in that worn-out soil, in the rude state of the mechanic arts, you may find a comment on your doctrine, that by degrading men you make them more productive labourers.

But it is said, that any considerable education lifts men above their work, makes them look with disgust on their trades as mean and low, makes drudgery intolerable. I reply, that a man becomes interested in labour, just in proportion as the mind works with the hands. An enlightened farmer, who understands agricultural chemistry, the laws of vegetation, the structure of plants, the properties of manures, the influences of climate, who looks intelligently on his work, and brings his knowledge to bear on exigences, is a much more cheerful as well as more dignified labourer, than the peasant, whose mind is akin to the clod on which he treads, and whose whole life is the same dull, unthinking, unimproving toil. But this is not all. Why is it, I ask, that we call manual labour low, that we associate with it the idea of meanness, and think that an intelligent people must scorn it? The great reason is, that, in most countries, so few intelligent people have been engaged in it. Once let cultivated men plough, and dig, and follow the commonest labours, and ploughing, digging, and trades will cease to be mean. It is the man who determines the dignity of the occupation, not the occupation which measures the dignity of the man. Physicians and surgeons perform operations less cleanly than fall to the lot of most mechanics. I have seen a distinguished chemist covered with dust like a labourer. Still these men were not degraded. Their intelligence gave dignity to their work; and so our labourers, once educated, will give dignity to their toils. Let me add, that I see little difference, in point of dignity, between the various vocations of men. When I see a clerk, spending his days in adding figures, perhaps merely copying, or a teller of a bank counting money, or a mer-

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chant selling shoes or hides, I cannot see in these occupations greater respectableness than in making leather, shoes, or furniture. I do not see in them greater intellectual activity than in several trades. A man in the field seems to have more chances of improvement in his work, than a man behind the counter, or a man driving the quill. It is the sign of a narrow mind, to imagine, as many seem to do, that there is a repugnance between the plain, coarse exterior of a labourer and mental culture, especially the more refining culture. The labourer, under his dust and sweat, carries the grand elements of humanity, and he may put forth its highest powers. I doubt not, there is as genuine enthusiasm in the contemplation of nature, and in the perusal of works of genius, under a homespun garb as under finery. We have heard of a distinguished author, who never wrote so well, as when he was full dressed for company. But profound thought and poetical inspiration, have most generally visited men, when, from narrow circumstances or negligent habits, the rent coat and shaggy face have made them quite unfit for polished saloons. A man may see truth, and may be thrilled with beauty, in one costume or dwelling as well as another ; and he should respect himself the more for the hardships, under which his intellectual force has been developed.

But it will be asked, how can the labouring classes find time for self-culture ? I answer, as I have already intimated, that an earnest purpose finds time or makes time. It seizes on spare moments, and turns larger fragments of leisure to golden account. A man, who follows his calling with industry and spirit, and uses his earnings economically, will always have some portion of the day at command : and it is astonishing, how fruitful of improvement a short season becomes, when eagerly seized and faithfully used. It has often been observed, that they, who have most time at their disposal, profit by it least. A single hour in the day, steadily given to the study of an interesting subject, brings unexpected accumulations of knowledge. The improvement made by well-disposed pupils, in many of

our country schools, which are open but three months in the year, and in our Sunday-schools, which are kept but one or two hours in the week, show what can be brought to pass by slender means. The affections, it is said, sometimes crowd years into moments, and the intellect has something of the same power. Volumes have not only been read, but written, in flying journies. I have known a man of vigorous intellect, who had enjoyed few advantages of early education, and whose mind was almost engrossed by the details of an extensive business, but who composed a book of much original thought, in steam-boats and on horseback, while visiting distant customers. The succession of the seasons gives to many of the working class opportunities for intellectual improvement. The winter brings leisure to the husbandman, and winter evenings to many labourers in the city. Above all, in Christian countries, the seventh day is released from toil. The seventh part of the year, no small portion of existence, may be given by almost every one to intellectual and moral culture. Why is it that Sunday is not made a more effectual means of improvement? Undoubtedly the seventh day is to have a religious character; but religion connects itself with all the great subjects of human thought, and leads to and aids the study of all. God is in nature. God is in history. Instruction in the works of the Creator, so as to reveal his perfection in their harmony, beneficence, and grandeur; instruction in the histories of the church and the world, so as to show in all events his moral government, and to bring out the great moral lessons in which human life abounds; instruction in the lives of philanthropists, of saints, of men eminent for piety and virtue; all these branches of teaching enter into religion, and are appropriate to Sunday; and through these, a vast amount of knowledge may be given to the people. Sunday ought not to remain the dull and fruitless season, that it now is to multitudes. It may be clothed with a new interest and a new sanctity. It may give a new impulse to the nation's soul:—I have thus shown, that time may be found for im-

provement; and the fact is, that among our most improved people, a considerable part consists of persons, who pass the greatest portion of every day at the desk, in the counting-room, or in some other sphere, chained to tasks which have very little tendency to expand the mind. In the progress of society, with the increase of machinery, and with other aids which intelligence and philanthropy will multiply, we may expect that more and more time will be redeemed from manual labour, for intellectual and social occupations.

But some will say, "Be it granted that the working classes may find some leisure; should they not be allowed to spend it in relaxation? Is it not cruel, to summon them from toils of the hand to toils of the mind? They have earned pleasure by the day's toil, and ought to partake it." Yes, let them have pleasure. Far be it from me to dry up the fountains, to blight the spots of verdure, where they refresh themselves after life's labours. But I maintain, that self-culture multiplies and increases their pleasures, that it creates new capacities of enjoyment, that it saves their leisure from being, what it too often is, dull and wearisome, that it saves them from rushing for excitement to indulgences destructive to body and soul. It is one of the great benefits of self-improvement, that it raises a people above the gratifications of the brute, and gives them pleasures worthy of men. In consequence of the present intellectual culture of our country, imperfect as it is, a vast amount of enjoyment is communicated to men, women, and children, of all conditions, by books,—an enjoyment unknown to ruder times. At this moment, a number of gifted writers are employed in multiplying entertaining works. Walter Scott, a name conspicuous among the brightest of his day, poured out his inexhaustible mind in fictions, at once so sportive and thrilling, that they have taken their place among the delights of all civilized nations. How many millions have been chained to his pages! How many melancholy spirits has he steeped in forgetfulness of their cares and sorrows! What multitudes, wearied by their day's work, have

owed some bright evening hours and balmy sleep to his magical creations! And not only do fictions give pleasure. In proportion as the mind is cultivated, it takes delight in history and biography, in descriptions of nature, in travels, in poetry, and even graver works. Is the labourer then defrauded of pleasure by improvement? There is another class of gratifications to which self-culture introduces the mass of the people. I refer to lectures, discussions, meetings of associations for benevolent and literary purposes, and to other like methods of passing the evening, which every year is multiplying among us. A popular address from an enlightened man, who has the tact to reach the minds of the people, is a high gratification, as well as a source of knowledge. The profound silence in our public halls, where these lectures are delivered to crowds, shows that cultivation is no foe to enjoyment.—I have a strong hope, that by the progress of intelligence, taste and morals, among all portions of society, a class of public amusements will grow up among us, bearing some resemblance to the theatre, but purified from the gross evils which degrade our present stage, and which, I trust, will seal its ruin. Dramatic performances and recitations are means of bringing the mass of the people into a quicker sympathy with a writer of genius, to a profounder comprehension of his grand, beautiful, touching conceptions, than can be effected by the reading of the closet. No commentary throws such a light on a great poem or any impassioned work of literature, as the voice of a reader or speaker, who brings to the task a deep feeling of his author, and rich and various powers of expression. A crowd, electrified by a sublime thought, or softened into a humanizing sorrow, under such a voice, partake a pleasure at once exquisite and refined; and I cannot but believe, that this and other amusements, at which the delicacy of woman and the purity of the Christian can take no offence, are to grow up under a higher social culture.—Let me only add, that in proportion as culture spreads among a people, the cheapest and commonest of all pleasures, conversation, increases in delight.

This, after all, is the great amusement of life, cheering us round our hearths, often cheering our work, stirring our hearts gently, acting on us like the balmy air or the bright light of heaven, so silently and continually, that we hardly think of its influence. This source of happiness is too often lost to men of all classes for want of knowledge, mental activity, and refinement of feeling ; and do we defraud the labourer of his pleasure, by recommending to him improvements which will place the daily, hourly blessings of conversation within his reach ?

I have thus considered some of the common objections which start up when the culture of the mass of men is insisted on, as the great end of society. For myself, these objections seem worthy of little notice. The doctrine is too shocking to need refutation, that the great majority of human beings, endowed as they are with rational and immortal powers, are placed on earth, simply to toil for their own animal subsistence, and to minister to the luxury and elevation of the few. It is monstrous, it approaches impiety, to suppose that God has placed insuperable barriers to the expansion of the free illimitable soul. True, there are obstructions in the way of improvement. But in this country, the chief obstructions lie, not in our lot, but in ourselves, not in outward hardships, but in our worldly and sensual propensities ; and one proof of this is, that a true self-culture is as little thought of on exchange as in the workshop, as little among the prosperous as among those of narrower conditions. The path to perfection is difficult to men in every lot ; there is no royal road for rich or poor. But difficulties are meant to rouse, not discourage. The human spirit is to grow strong by conflict. And how much has it already overcome ! Under what burdens of oppression has it made its way for ages ! What mountains of difficulty has it cleared ! And with all this experience, shall we say, that the progress of the mass of men is to be despaired of, that the chains of bodily necessity are too strong and ponderous to be broken by the mind, that servile, unimproving drudgery

is the unalterable condition of the multitude of the human race ?

I conclude with recalling to you the happiest feature of our age, and that is, the progress of the mass of the people in intelligence, self-respect, and all the comforts of life. What a contrast does the present form with past times ! Not many ages ago, the nation was the property of one man, and all its interests were staked in perpetual games of war, for no end but to build up his family, or to bring new territories under his yoke. Society was divided into two classes, the high-born and the vulgar, separated from one another by a great gulf, as impassable as that between the saved and the lost. The people had no significance as individuals, but formed a mass, a machine, to be wielded at pleasure by their lords. In war, which was the great sport of the times, those brave knights, of whose prowess we hear, cased themselves and their horses in armour, so as to be almost invulnerable, whilst the common people on foot were left without protection, to be hewn in pieces or trampled down by their betters. Who, that compares the condition of Europe a few years ago, with the present state of the world, but must bless God for the change ? The grand distinction of modern times is, the emerging of the people from brutal degradation, the gradual recognition of their rights, the gradual diffusion among them of the means of improvement and happiness, the creation of a new power in the state, the power of the people. And it is worthy of remark, that this revolution is due in a great degree to religion, which, in the hands of the crafty and aspiring, had bowed the multitude to the dust, but which, in the fulness of time, began to fulfil its mission of freedom. It was religion, which, by teaching men their near relation to God, awakened in them the consciousness of their importance as individuals. It was the struggle for religious rights, which opened men's eyes to all their rights. It was resistance to religious usurpation, which led men to withstand political oppression. It was religious discussion, which roused the minds of all classes to free and vigorous thought. It was religion, which

armed the martyr and patriot in England against arbitrary power, which braced the spirits of our fathers against the perils of the ocean and wilderness, and sent them to found here the freest and most equal state on earth.

Let us thank God for what has been gained. But let us not think every thing gained. Let the people feel that they have only started in the race. How much remains to be done! What a vast amount of ignorance, intemperance, coarseness, sensuality, may still be found in our community! What a vast amount of mind is palsied and lost! When we think, that every house might be cheered by intelligence, disinterestedness, and refinement, and then remember, in how many houses the higher powers and affections of human nature are buried as in tombs, what a darkness gathers over society! And how few of us are moved by this moral desolation! How few understand, that to raise the depressed, by a wise culture, to the dignity of men, is the highest end of the social state? Shame on us, that the worth of a fellow-creature is so little felt.

I would, that I could speak with an awakening voice to the people, of their wants, their privileges, their responsibilities. I would say to them, You cannot, without guilt and disgrace, stop where you are. The past and the present call on you to advance. Let what you have gained be an impulse to something higher. Your nature is too great to be crushed. You were not created what you are, merely to toil, eat, drink, and sleep, like the inferior animals. If you will, you can rise. No power in society, no hardship in your condition can depress you, keep you down, in knowledge, power, virtue, influence, but by your own consent. Do not be lulled to sleep by the flatteries which you hear, as if your participation in the national sovereignty made you equal to the noblest of your race. You have many and great deficiencies to be remedied; and the remedy lies, not in the ballot-box, not in the exercise of your political powers, but in the faithful education of yourselves and your children. These truths you have often heard and

slept over. Awake! Resolve earnestly on Self-culture. Make yourselves worthy of your free institutions, and strengthen and perpetuate them by your intelligence and your virtues.

ON

IMMORTALITY.

2 TIM. I. 10.—“ Our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel.”

IMMORTALITY is the glorious discovery of Christianity. I say discovery, not because a future life was wholly unknown before Christ, but because it was so revealed by him as to become, to a considerable extent, a new doctrine. Before Christ, immortality was a conjecture or a vague hope. Jesus, by his teaching and resurrection, has made it a certainty. Again, before Christ, a future life lent little aid to virtue. It was seized upon by the imagination and passions, and so perverted by them as often to minister to vice. In Christianity this doctrine is wholly turned to a moral use; and the Future is revealed only to give motives, resolution, force, to self-conflict and to a holy life.

My aim in this discourse is, to strengthen, if I may, your conviction of immortality; and I have thought that I may do this by showing, that this great truth is also a dictate of nature; that reason, though unable to establish it, yet accords with and adopts it; that it is written alike in God's word and in the soul. It is plainly rational to expect, that, if man was made for immortality, the marks of this destination will be found in his very constitution, and that these marks will grow stronger in proportion to the unfolding of his faculties. I would show that this expectation proves just, that the teaching of revelation, in regard to a future life, finds a strong response in our own nature.

This topic is the more important, because to some men there seem to be appearances in nature unfavourable to immortality. To many, the constant operation of decay in all the works of creation, the dissolution of all the forms of animal and vegetable nature, gives a feeling, as if destruction were the law to which we and all beings are subjected.

It has often been said by the sceptic, that the *races* or classes of being are alone perpetual, that all the *individuals* which compose them are doomed to perish. Now I affirm, that the more we know of the Mind, the more we see reason to distinguish it from the animal and vegetable races, which grow and decay around us ; and that in its very nature we see reason for exempting it from the universal law of destruction. To this point, I now ask your attention.

When we look round us on the earth, we do indeed see every thing changing, decaying, passing away ; and so inclined are we to reason from analogy or resemblance, that it is not wonderful that the dissolution of all the organized forms of matter, should seem to us to announce our own destruction. But we overlook the distinctions between matter and mind ; and these are so immense as to justify the directly opposite conclusion. Let me point out some of these distinctions.

1. When we look at the organized productions of nature, we see that they require only a limited time, and most of them a very short time, to reach their perfection, and accomplish their end. Take, for example, that noble production, a tree. Having reached a certain height, and borne leaves, flowers, and fruit, it has nothing more to do. Its powers are fully developed ; it has no hidden capacities, of which its buds and fruits are only the beginnings and pledges. Its design is fulfilled : the principle of life within it can effect no more. Not so the mind. We can never say of this, as of the full-grown tree in autumn : it has answered its end, it has done its work, its capacity is exhausted. On the contrary, the nature, powers, desires, and purposes of the mind, are all undefined. We never feel, when a great

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intellect has risen to an original thought, or a vast discovery, that it has now accomplished its whole purpose, reached its bound, and can yield no other or higher fruits. On the contrary, our conviction of its resources is enlarged; we discern more of its affinity to the inexhaustible intelligence of its Author. In every step of its progress we see a new impulse gained, and the pledge of nobler acquirements. So when a pure and resolute mind has made some great sacrifice to truth and duty, has manifested its attachment to God and man in singular trials, we do not feel as if the whole energy of virtuous principle were now put forth; as if the measure of excellence were filled; as if the maturest fruits were now borne, and henceforth the soul could only repeat itself. We feel, on the contrary, that virtue by illustrious efforts replenishes instead of wasting its life; that the mind by perseverance in well-doing, instead of sinking into a mechanical tameness, is able to conceive of higher duties, is armed for a nobler daring, and grows more efficient in charity. The mind, by going forward, does not reach insurmountable prison-walls, but learns more and more the boundlessness of its power, and of the range for which it was created.

Let me place this topic in another light, which may show, even more strongly, the contrast of the mind with the noblest productions of matter. My meaning may best be conveyed by referring to the tree. We consider the tree as having answered its highest purpose, when it yields a particular fruit. We judge of its perfection by a fixed, positive, definite product. The mind, however, in proportion to its improvement, becomes conscious that its perfection consists not in fixed, prescribed effects, not in exact and defined attainments, but in an original, creative, unconfined energy, which yields new products, which carries it into new fields of thought and new efforts for religion and humanity. This truth indeed is so obvious, that even the least improved may discern it. You all feel, that the most perfect mind is not that which works in a prescribed way, which thinks and acts according to prescribed rules, but that which

has a spring of action in itself, which combines anew the knowledge received from other minds, which explores its hidden and multiplied relations, and gives it forth in fresh and higher forms. The perfection of the tree, then, lies in a precise or definite product. That of the mind lies in an indefinite and boundless energy. The first implies limits. To set limits to the mind would destroy that original power in which its perfection consists. Here, then, we observe a distinction between material forms and the mind; and from the destruction of the first, which, as we see, attain perfection and fulfil their purpose in a limited duration, we cannot argue to the destruction of the last, which plainly possesses the capacity of a progress without end.

2. We have pointed out one contrast between the mind and material forms. The latter, we have seen, by their nature have bounds. The tree in a short time, and by rising and spreading a short distance, accomplishes its end. I now add, that the system of nature to which the tree belongs, requires that it should stop where it does. Were it to grow for ever, it would be an infinite mischief. A single plant, endued with the principle of unlimited expansion, would in the progress of centuries overshadow nations, and exclude every other growth, would exhaust the earth's whole fertility. Material forms then must have narrow bounds, and their usefulness requires that their life and growth should often be arrested, even before reaching the limits prescribed by nature. But the indefinite expansion of the mind, instead of warring with and counteracting the system of creation, harmonizes with and perfects it. One tree, should it grow for ever, would exclude other forms of vegetable life. One mind, in proportion to its expansion, awakens, and in a sense creates other minds. It multiplies, instead of exhausting, the nutriment which other understandings need. A mind, the more it has of intellectual and moral life, the more it spreads life and power around it. It is an ever-enlarging source of thought and love. Let me here add, that the mind, by unlimited growth, not only yields a greater amount of good to other

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beings, but it produces continually new forms of good. This is an important distinction. Were the tree to spread indefinitely, it would abound more in fruit, but in fruit of the same kind; and, by excluding every other growth, it would destroy the variety of products, which now contribute to health and enjoyment. But the mind, in its progress, is perpetually yielding new fruits, new forms of thought, and virtue, and sanctity. It always contains within itself the germs of higher influences than it has ever put forth, the buds of fruits which it has never borne. Thus the very reason which requires the limitation of material forms, I mean, the good of the whole system, seems to require the unlimited growth of mind.

3. Another distinction between material forms and the mind is, that to the former destruction is no loss. They exist for others wholly, in no degree for themselves; and others only can sorrow for their fall. The mind, on the contrary, has a deep interest in its own existence. In this respect, indeed, it is distinguished from the animal as well as the vegetable. To the animal, the past is a blank, and so is the future. The present is every thing. But to the mind the present is comparatively nothing. Its great sources of happiness are memory and hope. It has power over the past, not only the power of recalling it, but of turning to good all its experience, its errors and sufferings, as well as its successes. It has power over the future, not only the power of anticipating it, but of bringing the present to bear upon it, and of sowing for it the seeds of a golden harvest. To a mind capable of thus connecting itself with all duration, of spreading itself through times past and to come, existence becomes infinitely dear; and what is most worthy of observation, its interest in its own being increases with its progress in power and virtue. An improved mind understands the greatness of its own nature, and the worth of existence, as these cannot be understood by the unimproved. The thought of its own destruction suggests to it an extent of ruin, which the latter cannot comprehend. The thought of such faculties as reason, conscience, and moral will, being extinguished,—of powers, akin to the Di-

vine energy, being annihilated by their Author,—of truth and virtue, those images of God, being blotted out,—of progress towards perfection being broken off almost at its beginning,—this is a thought fitted to overwhelm a mind, in which the consciousness of its own spiritual nature is in a good degree unfolded. In other words, the more the mind is true to itself and to God, the more it clings to existence, the more it shrinks from extinction as an infinite loss. Would not its destruction, then, be a very different thing from the destruction of material beings, and does the latter furnish an analogy or presumption in support of the former? To me, the undoubted fact, that the mind thirsts for continued being, just in proportion as it obeys the will of its Maker, is a proof, next to irresistible, of its being destined by him for immortality.

4. Let me add one more distinction between the mind and material forms. I return to the tree. We speak of the tree as *destroyed*. We say that destruction is the order of nature, and some say that man must not hope to escape the universal law. Now we deceive ourselves in this use of words. There is in reality no destruction in the material world. True, the tree is resolved into its elements. But its elements survive, and, still more, they survive to fulfil the same end which they before accomplished. Not a power of nature is lost. The particles of the decayed tree are only left at liberty to form new, perhaps more beautiful and useful combinations. They may shoot up into more luxuriant foliage, or enter into the structure of the highest animals. But were mind to perish, there would be absolute, irretrievable destruction; for mind, from its nature, is something individual, an uncompounded essence, which cannot be broken into parts, and enter into union with other minds. I am myself, and can become no other being. My experience, my history, cannot become my neighbour's. My consciousness, my memory, my interest in my past life, my affections, cannot be transferred. If in any instance I have withstood temptation, and through such resistance have acquired power over myself, and a claim

to the approbation of my fellow-beings, this resistance, this power, this claim, are my own. I cannot make them another's. I can give away my property, my limbs; but that which makes myself, in other words, my consciousness, my recollections, my feelings, my hopes, these can never become parts of another mind. In the extinction of a thinking, moral being, who has gained truth and virtue, there would be an absolute destruction. This event would not be as the setting of the sun, which is a transfer of light to new regions; but a quenching of the light. It would be a ruin such as nature nowhere exhibits, a ruin of what is infinitely more precious than the outward universe, and is not, therefore, to be inferred from any changes of the material world.

I am aware, that views of this nature, intended to show us that immortality is impressed on the soul itself, fail to produce conviction from various causes. There are not a few, who are so accustomed to look on the errors and crimes of society, that human nature seems to them little raised above the brutal: and they hear, with a secret incredulity, of those distinctions and capacities of the mind which point to its perpetual existence. To such men, I might say, that it is a vicious propensity which leads them to fasten continually and exclusively on the sins of human nature; just as it is criminal to fix the thoughts perpetually on the miseries of human life, and to see nothing but evil in the order of creation and the providence of God. But, passing over this, I allow that human nature abounds in crime. But this does not destroy my conviction of its greatness and immortality. I say, that I see in crime itself the proofs of human greatness and of an immortal nature. The position may seem extravagant, but it may be fully sustained.

I ask you first to consider, what is implied in crime. Consider in what it originates. It has its origin in the noblest principle that can belong to any being; I mean, in moral freedom. There can be no crime without liberty of action, without moral power. Were man a machine, were he a mere creature of sensation and impulse, like

the brute, he could do no wrong. It is only because he has the faculties of reason and conscience, and a power over himself, that he is capable of contracting guilt. Thus great guilt is itself a testimony to the high endowments of the soul.

In the next place, let me ask you to consider, whence it is that man sins. He sins by being exposed to temptation. Now the great design of temptation plainly is, that the soul, by withstanding it, should gain strength, should make progress, should become a proper object of divine reward. That is, man sins through an exposure which is designed to carry him forward to perfection ; so that the cause of his guilt points to a continued and improved existence.

In the next place, I say, that guilt has a peculiar consciousness belonging to it, which speaks strongly of a future life. It carries with it intimations of retribution. Its natural associate is fear. The connection of misery with crime is anticipated by a kind of moral instinct ; and the very circumstance, that the unprincipled man sometimes escapes present suffering, suggests more strongly a future state, where this apparent injustice will be redressed, and where present prosperity will become an aggravation of woe. Guilt sometimes speaks of a future state even in louder and more solemn tones than virtue. It has been known to overwhelm the spirit with terrible forebodings, and has found through its presentiments the hell which it feared. Thus guilt does not destroy, but corroborates, the proofs contained in the soul itself of its own future being.

Let me add one more thought. The sins, which abound in the world, and which are so often adduced to chill our belief in the capacities and vast prospects of human nature, serve to place in stronger relief, and in brighter light, the examples of piety and virtue, which, all must acknowledge, are to be found among the guilty multitude. A mind which, in such a world, amidst so many corrupting influences, holds fast to truth, duty, and God, is a nobler mind, than any which could be formed in the absence of such temptation. Thus the

great sinfulness of the world makes the virtue which exists in it more glorious; and the very struggles which the good man has to maintain with its allurements and persecutions, prepare him for a brighter reward. To me such views are singularly interesting and encouraging. I delight to behold the testimony which sin itself furnishes to man's greatness and immortality. I indeed see great guilt on earth; but I see it giving occasion to great moral strength, and to singular devotion and virtue in the good, and thus throwing on human nature a lustre which more than compensates for its own deformity. I do not shut my eyes on the guilt of my race. I see, in history, human malignity, so aggravated, so unrelenting, as even to pursue with torture, and to doom to the most agonizing death, the best of human beings. But when I see these beings unmoved by torture; meek, and calm, and forgiving in their agonies; superior to death, and never so glorious as in the last hour,—I forget the guilt which persecutes them, in my admiration of their virtue. In their sublime constancy, I see a testimony to the worth and immortality of human nature, that outweighs the wickedness of which they seem to be the victims; and I feel an assurance, which nothing can wrest from me, that the godlike virtue, which has thus been driven from earth, will find a home, an everlasting home, in its native heaven. Thus sin itself becomes a witness to the future life of man.

I have thus, my hearers, endeavoured to show, that our nature, the more it is inquired into, discovers more clearly the impress of immortality. I do not mean, that this evidence supersedes all other. From its very nature, it can only be understood thoroughly by improved and purified minds. The proof of immortality, which is suited to all understandings, is found in the Gospel, sealed by the blood and confirmed by the resurrection of Christ. But this, I think, is made more impressive, by a demonstration of its harmony with the teachings of nature. To me, nature and revelation speak with one voice on the great theme of man's future being. Let not their joint witness be unheard.

How full, how bright are the evidences of this grand truth! How weak are the common arguments, which scepticism arrays against it! To me, there is but one objection against immortality, if objection it may be called, and this arises from the very greatness of the truth. My mind sometimes sinks under its weight, is lost in its immensity; I scarcely dare believe that such a good is placed within my reach. When I think of myself, as existing through all future ages, as surviving this earth and that sky, as exempted from every imperfection and error of my present being, as clothed with an angel's glory, as comprehending with my intellect and embracing in my affections an extent of creation compared with which the earth is a point; when I think of myself, as looking on the outward universe with an organ of vision that will reveal to me a beauty and harmony and order not now imagined, and as having an access to the minds of the wise and good, which will make them in a sense my own; when I think of myself, as forming friendships with innumerable beings of rich and various intellect and of the noblest virtue, as introduced to the society of heaven, as meeting there the great and excellent of whom I have read in history, as joined with "the just made perfect" in an ever-enlarging ministry of benevolence, as conversing with Jesus Christ with the familiarity of friendship, and especially as having an immediate intercourse with God, such as the closest intimacies of earth dimly shadow forth;—when this thought of my future being comes to me, whilst I hope, I also fear; the blessedness seems too great; the consciousness of present weakness and unworthiness is almost too strong for hope. But when, in this frame of mind, I look round on the creation, and see there the marks of an omnipotent goodness, to which nothing is impossible, and from which every thing may be hoped; when I see around me the proofs of an Infinite Father, who must desire the perpetual progress of his intellectual offspring; when I look next at the human mind, and see what powers a few years have unfolded, and discern in it the capacity of everlasting im-

provement; and especially when I look at Jesus, the conqueror of death, the heir of immortality, who has gone as the forerunner of mankind into the mansions of light and purity, I can and do admit the almost overpowering thought of the everlasting life, growth, felicity of the human soul.

To each of us, my friends, is this felicity offered; a good which turns to darkness and worthlessness the splendour and excellence of the most favoured lot on earth. I say, it is *offered*. It cannot be forced on us; from its nature, it must be won. Immortal happiness is nothing more than the unfolding of our own minds, the full, bright exercise of our best powers; and these powers are never to be unfolded here or hereafter, but through our own free exertion. To anticipate a higher existence whilst we neglect our own souls, is a delusion on which reason frowns no less than revelation. Dream not of a heaven into which you may enter, live here as you may. To such as waste the present state, the future will not, cannot bring happiness. There is no concord between them and that world of purity. A human being, who has lived without God and without self-improvement, can no more enjoy Heaven, than a mouldering body, lifted from the tomb and placed amidst beautiful prospects, can enjoy the light through its decayed eyes, or feel the balmy air which blows away its dust. My hearers, immortality is a glorious doctrine; but not given us for speculation or amusement. Its happiness is to be realized only through our own struggles with ourselves, only through our own reaching forward to new virtue and piety. To be joined with Christ in Heaven, we must be joined with him now in spirit, in the conquest of temptation, in charity and well-doing. Immortality should begin here. The seed is now to be sown, which is to expand for ever. "Be not weary then in well-doing; for in due time we shall reap, if we faint not."

FUTURE LIFE.*

EPHESIANS I. 20.—He raised him from the dead, and set him at his own right hand in the heavenly places."

THIS day is set apart by the Christian world to the commemoration of Christ's resurrection. Many uses may be made of this event; but it is particularly fitted to confirm the doctrine of another life, and to turn our thoughts, desires, hopes, towards another world. I shall employ it to give this direction to our minds.

There is one method in which Christ's resurrection gives aid to our faith in another life, which is not often dwelt on, and which seems to me worthy of attention. Our chief doubts and difficulties in regard to that state spring chiefly from the senses and the imagination, and not from the reason. The eye, fixed on the lifeless body, on the wan features, and the motionless limbs,—and the imagination, following the frame into the dark tomb, and representing to itself the stages of decay and ruin, are apt to fill and oppress the mind with discouraging and appalling thoughts. The senses can detect in the pale corse not a trace of the activity of that spirit which lately moved it. Death seems to have achieved an entire victory; and when reason and revelation speak of continued and a higher life, the senses and imagination, pointing to the disfigured and mouldering body, obscure, by their sad forebodings, the light which reason and revelation strive to kindle in the bereaved soul.

* Preached on Easter Sunday, 1834, in the Federal-Street Church, Boston.

Now, the resurrection of Christ meets, if I may so say, the senses and imagination on their own ground, contends with them with their own weapons. It shows us the very frame, on which death, in its most humiliating form, had set its seal, and which had been committed in utter hopelessness to the tomb, rising, breathing, moving with new life, and rising not to return again to the earth, but, after a short sojourn, to ascend from the earth to a purer region, and thus to attest man's destination to a higher life. These facts, submitted to the very senses, and almost necessarily kindling the imagination to explore the unseen world, seem to me particularly suited to overcome the main difficulties in the way of Christian faith. Reason is not left to struggle alone with the horrors of the tomb. The assurance that Jesus Christ, who lived on the earth, who died on the cross, and was committed a mutilated, bleeding frame, to the receptacle of the dead, rose uninjured, and then exchanged an earthly for a heavenly life, puts to flight the sad auguries, which rise like spectres from the grave, and helps us to conceive, as in our present weakness we could not otherwise conceive, of man's appointed triumph over death.

Such is one of the aids given by the resurrection to faith in immortality. Still this faith is lamentably weak in the multitude of men. To multitudes, Heaven is almost a world of fancy. It wants substance. The idea of a world, in which beings exist without these gross bodies, exist as pure spirits, or clothed with refined and spiritual frames, strikes them as a fiction. What cannot be seen or touched, appears unreal. This is mournful, but not wonderful; for how can men, who immerse themselves in the body and its interests, and cultivate no acquaintance with their own souls and spiritual powers, comprehend a higher, spiritual life? There are multitudes who pronounce a man a visionary, who speaks distinctly and joyfully of his future being, and of the triumph of the mind over bodily decay.

This scepticism as to things spiritual and celestial, is as irrational and unphilosophical as it is degrading. We have more evidence that we have souls or spirits, than

that we have bodies. We are surer that we think, and feel, and will, than that we have solid and extended limbs and organs. Philosophers have said much to disprove the existence of matter and motion, but they have not tried to disprove the existence of thought ; for it is by thought that they attempt to set aside the reality of material nature.

Farther, how irrational is it to imagine, that there are no worlds but this, and no higher modes of existence than our own. Who that sends his eye through this immense creation, can doubt that there are orders of beings superior to ourselves, or can see any thing unreasonable in the doctrine, that there are states in which mind exists less circumscribed and clogged by matter than on earth, in other words, that there is a spiritual world ? It is childish to make this infant life of ours the model of existence in all other worlds. The philosopher, especially, who sees a vast chain of beings, and an infinite variety of life on this single globe, which is but a point in creation, should be ashamed of that narrowness of mind, which can anticipate nothing nobler in the universe of God than his present mode of being.

How, now, shall the doctrine of a future, higher life, the doctrine both of reason and revelation, be brought to bear more powerfully on the mind, to become more real and effectual ? Various methods might be given.— I shall confine myself to one. This method is, to seek some clearer, more definite conception of the future state. That world seems less real, for want of some distinctness in its features. We should all believe it more firmly, if we conceived of it more vividly. It seems unsubstantial, from its vagueness and dimness. I think it right, then, to use the aids of Scripture and Reason in forming to ourselves something like a sketch of the life to come. The Scriptures, indeed, give not many materials for such a delineation, but the few they furnish are invaluable, especially when we add to these the lights thrown over futurity by the knowledge of our own spiritual nature. Every new law of the mind, which we discover, helps us to comprehend its destiny ; for its

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future life must correspond to its great laws and essential powers.

These aids we should employ to give distinctness to the spiritual state ; and it is particularly useful so to do, when excellent beings, whom we have known and loved, pass from earth into that world. Nature prompts us to follow them into their new abode, to inquire into their new life, to represent to ourselves their new happiness ; and perhaps the spiritual world never becomes so near and real to us, as when we follow into it dear friends, and sympathize with them in the improvements and enjoyments of that blessed life. Do not say that there is danger here of substituting imagination for Truth. There is no danger if we confine ourselves to the spiritual views of Heaven, given us in the New Testament, and interpret these by the principles and powers of our own souls. To me the subject is too dear and sacred to allow me to indulge myself in dreams. I want reality ; I want truth ; and this I find in God's word and in the human soul.

When our virtuous friends leave the world, we know not the place where they go. We can turn our eyes to no spot in the universe, and say they are there. Nor is our ignorance here of any moment. It is unimportant what region of space contains them. Whilst we know not to what place they go, we know what is infinitely more interesting, to what Beings they go. We know not where Heaven is, but we know Whom it contains ; and this knowledge opens us an infinite field for contemplation and delight.

I. Our virtuous friends, at death, go to Jesus Christ. This is taught in the text. "God raised him from the dead, and exalted him to Heaven." The New Testament always speaks of Jesus as existing now in the spiritual world ; and Paul tells us that it is the happiness of the holy, when absent from the body, to be present with the Lord. Here is one great fact in regard to futurity. The good, on leaving us here, meet their Saviour ; and this view alone assures us of their unutterable happiness. In this world, they had cherished

acquaintance with Jesus through the records of the Evangelists. They had followed him through his eventful life with veneration and love, had treasured in their memories his words, works, and life-giving promises, and, by receiving his spirit, had learned something of the virtues and happiness of a higher world. Now they meet him, they see him. He is no longer a faint object to their mind, obscured by distance and by the mists of sense and the world. He is present to them, and more intimately present, than we are to each other. Of this we are sure; for whilst the precise mode of our future existence is unknown, we do know, that spiritual beings in that higher state must approach and commune with each other more and more intimately in proportion to their progress. Those who are newly born into Heaven meet Jesus, and meet from him the kindest welcome. The happiness of the Saviour, in receiving to a higher life a human being who has been redeemed, purified, inspired with immortal goodness by his influence, we can but imperfectly comprehend. You can conceive what would be your feelings, on welcoming to shore your best friend, who had been tossed on a perilous sea; but the raptures of earthly re-union are faint compared with the happiness of Jesus, in receiving the spirit for which he died, and which under his guidance has passed with an improving virtue through a world of sore temptation. We on earth meet after our long separations to suffer as well as enjoy, and soon to part again. Jesus meets those who ascend from earth to Heaven with the consciousness, that their trial is past, their race is run, that death is conquered. With his far-reaching prophetic eye he sees them entering a career of joy and glory never to end. And his benevolent welcome is expressed with a power, which belongs only to the utterance of Heaven, and which communicates to them an immediate, confiding, overflowing joy. You know that on earth we sometimes meet human beings, whose countenances, at the first view, scatter all distrust, and win from us something like the reliance of a long tried friendship. One smile is enough to let us into their

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hearts, to reveal to us a goodness on which we may repose. That smile with which Jesus will meet the new-born inhabitant of Heaven, that joyful greeting, that beaming of love from him who bled for us, that tone of welcome,—all these I can faintly conceive, but no language can utter them. The joys of centuries will be crowded into that meeting. This is not fiction. It is truth founded on the essential laws of the mind.

Our friends, when they enter Heaven, meet Jesus Christ, and their intercourse with him will be of the most affectionate and ennobling character. There will be nothing of distance in it. Jesus is indeed sometimes spoken of as reigning in the future world, and sometimes imagination places him on a real and elevated throne. Strange that such conceptions can enter the minds of Christians. Jesus will indeed reign in Heaven, and so he reigned on earth. He reigned in the fishing boat, from which he taught; in the humble dwelling, where he gathered round him listening and confiding disciples. His reign is not the vulgar dominion of this world. It is the empire of a great, godlike, disinterested being, over minds capable of comprehending and loving him. In Heaven, nothing like what we call government on earth can exist, for government here is founded in human weakness and guilt. The voice of command is never heard among the spirits of the just. Even on earth, the most perfect government is that of a family, where parents employ no tone but that of affectionate counsel, where filial affection reads its duty in the mild look, and finds its law and motive in its own pure impulse. Christ will not be raised on a throne above his followers. On earth he sat at the same table with the publican and sinner. Will he recede from the excellent whom he has fitted for celestial mansions? How minds will communicate with one another in that world, we know not; but we know that our closest embraces are but types of the spiritual nearness which will then be enjoyed; and to this intimacy with Jesus, the new-born inhabitant of Heaven is admitted.

But we have not yet exhausted this source of future

happiness. The excellent go from earth not only to receive a joyful welcome and assurances of eternal love from the Lord. There is a still higher view. They are brought by this new intercourse to a new comprehension of his mind, and to a new reception of his spirit. It is indeed a happiness to know that we are objects of interest and love to an illustrious being; but it is a greater happiness, to know deeply the sublime and beautiful character of this being, to sympathize with him, to enter into his vast thoughts and pure designs, and to become associated with him in the great ends for which he lives. Even here in our infant and dim state of being, we learn enough of Jesus, of his divine philanthropy triumphant over injuries and agonies, to thrill us with affectionate admiration. But those in Heaven look into that vast, godlike soul, as we have never done. They approach it, as we cannot approach the soul of the most confiding friend; and this nearness to the mind of Jesus awakens in themselves a power of love and virtue, which they little suspected during their earthly being. I trust I speak to those, who, if they have ever been brought into connection with a noble human being, have felt, as it were, a new spirit, and almost new capacities of thought and life, expanded within them. We all know, how a man of mighty genius and of heroic feeling, can impart himself to other minds, and raise them for a time to something like his own energy; and in this we have a faint delineation of the power to be exerted on the minds of those who approach Jesus after death. As nature at this season springs to a new life under the beams of the sun, so will the human soul be warmed and expanded under the influence of Jesus Christ. It will then become truly conscious of the immortal power treasured up in itself. His greatness will not overwhelm it, but will awaken a corresponding grandeur.

Nor is this topic yet exhausted. The good, on approaching Jesus, will not only sympathize with his spirit, but will become joint workers, active, efficient ministers, in accomplishing his great work of spreading

virtue and happiness. We must never think of Heaven as a state of inactive contemplation, or of unproductive feeling. Even here on earth, the influence of Christ's character is seen in awakening an active, self-sacrificing goodness. It sends the true disciples to the abodes of the suffering. It binds them by new ties to their race. It gives them a new consciousness of being created for a ministry of beneficence ; and can they, when they approach more nearly this divine Philanthropist, and learn, by a new alliance with him, the fulness of his love, can they fail to consecrate themselves to his work and to kindred labours, with an energy of will unknown on earth ? In truth, our sympathy with Christ could not be perfect, did we not act with him. Nothing so unites beings as co-operation in the same glorious cause, and to this union with Christ the excellent above are received.

There is another very interesting view of the future state, which seems to me to be a necessary consequence of the connection to be formed there with Jesus Christ. Those who go there from among us, must retain the deepest interest in this world. Their ties to those they have left are not dissolved, but only refined. On this point, indeed, I want not the evidence of revelation ; I want no other evidence than the essential principles and laws of the soul. If the future state is to be an improvement on the present, if intellect is to be invigorated and love expanded there, then memory, the fundamental power of the intellect, must act with new energy on the past, and all the benevolent affections, which have been cherished here, must be quickened into a higher life. To suppose the present state blotted out hereafter from the mind, would be to destroy its use, would cut off all connection between the two worlds, and would subvert responsibility ; for how can retribution be awarded for a forgotten existence ? No ; we must carry the present with us, whether we enter the world of happiness or woe. The good will indeed form new, holier, stronger ties above ; but under the expanding influence of that better world, the human heart will be capacious enough to

retain the old whilst it receives the new, to remember its birth-place with tenderness whilst enjoying a maturer and happier being. Did I think of those who are gone, as dying to those they left, I should honour and love them less. The man who forgets his home when he quits it, seems to want the best sensibilities of our nature; and if the good were to forget their brethren on earth in their new abode, were to cease to intercede for them in their nearer approach to their common Father, could we think of them as improved by the change?

All this I am compelled to infer from the nature of the human mind. But when I add to this, that the new-born heirs of heaven go to Jesus Christ, the great lover of the human family, who dwelt here, suffered here, who moistened our earth with his tears and blood, who has gone not to break off but to continue and perfect his beneficent labours for mankind, whose mind never for a moment turns from our race, whose interest in the progress of his truth and the salvation of the tempted soul has been growing more and more intense ever since he left our world, and who has thus bound up our race with his very being,—when I think of all this, I am sure that they cannot forget our world. Could we hear them, I believe they would tell us that they never truly loved the race before; never before knew what it is to sympathize with human sorrow, to rejoice in human virtue, to mourn for human guilt. A new fountain of love to man is opened within them. They now see what before dimly gleamed on them, the capacities, the mysteries of a human soul. The significance of that word Immortality is now apprehended, and every being destined to it rises into unutterable importance. They love human nature as never before, and human friends are prized as above all price.

Perhaps it may be asked, whether those born into Heaven, not only remember with interest, but have a present, immediate knowledge of those whom they left on earth? On this point neither Scripture, nor the principles of human nature, give us light, and we are of course left to uncertainty. I will only say, that I know

nothing to prevent such knowledge. We are indeed accustomed to think of Heaven as distant ; but of this we have no proof. Heaven is the union, the society of spiritual, higher beings. May not these fill the universe, so as to make Heaven every where ? are such beings probably circumscribed, as we are, by material limits ? Milton has said,—

“ Millions of spiritual beings walk the earth
Both when we wake and when we sleep.”

It is possible that the distance of Heaven lies wholly in the veil of flesh, which we now want power to penetrate. A new sense, a new eye, might show the spiritual world compassing us on every side.

But suppose Heaven to be remote. Still we on earth may be visible to its inhabitants ; still, in an important sense, they may be present ; for what do we mean by presence ? Am I not present to those of you who are beyond the reach of my arm, but whom I distinctly see ? And is it at all inconsistent with our knowledge of nature, to suppose that those in heaven, whatever be their abode, may have spiritual senses, organs, by which they may discern the remote, as clearly as we do the near ? This little ball of sight can see the planets at a distance of millions of miles, and, by the aids of science, can distinguish the inequalities of their surfaces. And it is easy for us to conceive of an organ of vision so sensitive and piercing, that from our earth the inhabitants of those far-rolling worlds might be discerned. Why then may not they who have entered a higher state, and are clothed with spiritual frames, survey our earth as distinctly as when it was their abode ?

This may be the truth ; but if we receive it as such, let us not abuse it. It is liable to abuse. Let us not think of the departed, as looking on us with earthly, partial affections. They love us more than ever, but with a refined and spiritual love. They have now but one wish for us, which is, that we may fit ourselves to join them in their mansions of benevolence and piety. Their spiritual vision penetrates to our souls. Could we

hear their voice, it would not be an utterance of personal attachment, so much as a quickening call to greater effort, to more resolute self-denial, to a wider charity, to a meeker endurance, a more filial obedience of the will of God. Nor must we think of them as appropriated to ourselves. They are breathing now an atmosphere of divine benevolence. They are charged with a higher mission than when they trod the earth. And this thought of the enlargement of their love, should enlarge ours, and carry us beyond selfish regards to a benevolence akin to that with which they are inspired.

It is objected, I know, to the view I have given of the connection of the inhabitants of Heaven with this world, that it is inconsistent with their happiness. It is said, that if they retain their knowledge of this state, they must suffer from the recollection or sight of our sins and woes; that to enjoy Heaven, they must wean themselves from the earth. This objection is worse than superficial. It is a reproach to Heaven and the good. It supposes, that the happiness of that world is founded in ignorance, that it is the happiness of the blind man, who, were he to open his eye on what exists around him, would be filled with horror. It makes Heaven an Elysium, whose inhabitants perpetuate their joy by shutting themselves up in narrow bounds, and hiding themselves from the pains of their fellow-creatures. But the good, from their very nature, cannot thus be confined. Heaven would be a prison, did it cut them off from sympathy with the suffering. Their benevolence is too pure, too divine, to shrink from the sight of evil. Let me add, that the objection before us casts reproach on God. It supposes that there are regions of his universe, which must be kept out of sight, which, if seen, would blight the happiness of the virtuous. But this cannot be true. There are no such regions, no secret places of woe which these pure spirits must not penetrate. There is impiety in the thought. In such a universe there could be no Heaven.

Do you tell me, that according to these views, suffering must exist in that blessed state? I reply, I do and

must regard Heaven as a world of sympathy. Nothing, I believe, has greater power to attract the regards of its benevolent inhabitants, than the misery into which any of their fellow-creatures may have fallen. The suffering which belongs to a virtuous sympathy, I cannot then separate from Heaven. But that sympathy, though it has sorrow, is far from being misery. Even in this world, a disinterested compassion, when joined with power to minister to suffering, and with wisdom to comprehend its gracious purposes, is a spirit of peace, and often issues in the purest delight. Unalloyed as it will be in another world by our present infirmities, and enlightened by comprehensive views of God's perfect government, it will give a charm and loveliness to the sublimer virtues of the blessed, and, like all other forms of excellence, will at length enhance their felicity.

II. You see how much of Heaven is taught us in the single truth, that they who enter it, meet and are united to Jesus Christ. There are other interesting views at which I can only glance. The departed go not to Jesus only: They go to the great and blessed society which is gathered round him, to the redeemed from all regions of earth, to the city of the living God, to an innumerable company of angels, to the church of the first-born, to the spirits of the just made perfect." Into what a glorious community do they enter! And how they are received, you can easily understand. We are told, there is joy in Heaven over the sinner who repenteth; and will not his ascension to the abode of perfect virtue communicate more fervent happiness? Our friends who leave us for that world, do not find themselves cast among strangers. No desolate feeling springs up, of having exchanged their home for a foreign country. The tenderest accents of human friendship never approached in affectionateness the voice of congratulation, which bids them welcome to their new and everlasting abode. In that world, where minds have surer means of revealing themselves than here, the newly arrived immediately see and feel themselves encompassed with

virtue and goodness; and through this insight into the congenial spirits which surround them, intimacies, stronger than years can cement on earth, may be created in a moment.

It seems to me accordant with all the principles of human nature, to suppose that the departed meet peculiar congratulation from friends who had gone before them to that better world; and especially from all who had in any way given aids to their virtue; from parents who had instilled into them the first lessons of love to God and man; from associates, whose examples had won them to goodness, whose faithful counsels deterred them from sin. The ties created by such benefits must be eternal. The grateful soul must bind itself with peculiar affection to such as guided it to immortality.

In regard to the happiness of the intercourse of the future state, all of you, I trust, can form some apprehensions of it. If we have ever known the enjoyments of friendship, of entire confidence, of co-operation in honourable and successful labours with those we love, we can comprehend something of the felicity of a world, where souls, refined from selfishness, open as the day, thirsting for new truth and virtue, endued with new power of enjoying the beauty and grandeur of the universe, allied in the noblest works of benevolence, and continually discovering new mysteries of the Creator's power and goodness, communicate themselves to one another with the freedom of perfect love. The closest attachments of this life are cold, distant, stranger-like, compared with theirs. How they communicate themselves, by what language or organs, we know not. But this we know, that in the progress of the mind, its power of imparting itself must improve. The eloquence, the thrilling, inspiring tones, in which the good and noble sometimes speak to us on earth, may help us to conceive the expressiveness, harmony, energy of the language in which superior beings reveal themselves above. Of what they converse we can better judge. They, who enter that world, meet beings, whose recollections extend through ages, who have met together perhaps from

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various worlds, who have been educated amidst infinite varieties of condition, each of whom has passed through his own discipline, and reached his own peculiar form of perfection, and each of whom is a peculiar testimony to the Providence of the Universal Father. What treasures of memory, observation, experience, imagery, illustration, must enrich the intercourse of Heaven! One angel's history may be a volume of more various truth, than all the records of our race.—After all, how little can our present experience help us to understand the intercourse of Heaven, a communion, marred by no passion, chilled by no reserve, depressed by no consciousness of sin, trustful as childhood, and overflowing with innocent joy; a communion, in which the noblest feelings flow fresh from the heart, in which pure beings give familiar utterance to their divinest inspirations, to the Wonder which perpetually springs up amidst this ever-unfolding and ever-mysterious universe, to the raptures of adoration and pious gratitude, and to the swellings of a sympathy which cannot be confined.

But it would be wrong to imagine that the inhabitants of Heaven only converse. They who reach that world, enter on a state of action, life, effort. We are apt to think of the future world as so happy, that none need the aid of others, that effort ceases, that the good have nothing to do, but to enjoy. The truth is, that all action on earth, even the intensest, is but the sport of childhood, compared with the energy and activity of that higher life. It must be so. For what principles are so active as intellect, benevolence, the love of truth, the thirst for perfection, sympathy with the suffering, and devotion to God's purposes; and these are the ever-expanding principles of the future life. It is true, the labours, which are now laid on us for food, raiment, outward interests, cease at the grave. But far deeper wants than those of the body are developed in Heaven. There it is, that the spirit first becomes truly conscious of its capacities; that truth opens before us in its infinity; that the universe is seen to be a boundless sphere for discovery, for science, for the sense of beauty, for

beneficence, and for adoration. There new objects to live for, which reduce to nothingness present interests, are constantly unfolded. We must not think of Heaven as a stationary community. I think of it as a world of stupendous plans and efforts for its own improvement. I think of it, as a society passing through successive stages of developement, virtue, knowledge, power, by the energy of its own members. Celestial genius is always active to explore the great laws of the creation, and the everlasting principles of the mind, to disclose the beautiful in the universe, and to discover the means by which every soul may be carried forward. In that world, as in this, there are diversities of intellect, and the highest minds find their happiness and progress in elevating the less improved. There the work of education, which began here, goes on without end; and a diviner philosophy than is taught on earth, reveals the spirit to itself, and awakens it to earnest, joyful effort for its own perfection.

And not only will they, who are born into Heaven, enter a society full of life and action for its own developement. Heaven has connection with other worlds. Its inhabitants are God's messengers through the creation. They have great trusts. In the progress of their endless being, they may have the care of other worlds. But I pause, lest to those unused to such speculations, I seem to exceed the bounds of calm anticipation. What I have spoken, seem to me to rest on God's word, and the laws of the mind, and these laws are everlasting.

On one topic more I meant to enlarge, but I must forbear. They who are born into Heaven, go not only to Jesus, and an innumerable company of pure beings. They go to God. They see Him with a new light in all his works. Still more, they see Him, as the Scriptures teach, face to face, that is, by Immediate Communion. These new relations of the ascended spirit to the Universal Father, how near! how tender! how strong! how exalting! But this is too great a subject, for the time which remains. And yet it is the chief element of the felicity of Heaven.

The views now given of the future state should make it an object of deep interest, earnest hope, constant pursuit. Heaven is, in truth, a glorious reality. Its attraction should be felt perpetually. It should overcome the force with which this world draws us to itself. Were there a country on earth, uniting all that is beautiful in nature, all that is great in virtue, genius, and the liberal arts, and numbering among its citizens the most illustrious patriots, poets, philosophers, philanthropists of our age, how eagerly should we cross the ocean to visit it! And how immeasurably greater is the attraction of Heaven! There, live the elder brethren of the creation, the sons of the morning, who sang for joy at the creation of our race; there, the great and good of all ages and climes; the friends, benefactors, deliverers, ornaments of their race; the patriarch, prophet, apostle, and martyr; the true heroes of public, and still more of private life; the father, mother, wife, husband, child, who, unrecorded by man, have walked before God in the beauty of love and self-sacrificing virtue. There, are all who have built up in our hearts the power of goodness and truth; the writers, from whose pages we have received the inspiration of pure and lofty sentiments; the friends, whose countenances have shed light through our dwellings, and peace and strength through our hearts. There they are gathered together, safe from every storm, triumphant over evil;—and they say to us; Come and join us in our everlasting blessedness; Come and bear part in our song of praise; Share our adoration, friendship, progress, and works of love. They say to us, Cherish now in your earthly life that spirit and virtue of Christ, which is the beginning and dawn of Heaven, and we shall soon welcome you, with more than human friendship, to our own immortality. Shall that voice speak to us in vain? Shall our worldliness and unfor-
aken sins, separate us, by a gulf which cannot be passed, from the society of Heaven?

H. L.

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